

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

Peace

Redeeming Lord, Who bade the tempest cease
And all the wildly-tossing waves be still,
Let now Thy voice be heard above the shrill
And awful storms that on the world increase,
And over lovely, peaceful lands release
The searing lightning striking low to kill
Defenceless men and human blood to spill,
We need Thy voice to speak the word of peace.
The world awaits again with eager ear
And eyes that search the blackness of the night
Thy voice across this waste of darkness drear,
Thy presence as a bright and shining light.
Rebuke once more this tempest: "Peace, be still";
And let the warring world obey Thy will.

—By John D. M. Brown.

SUMMER SCHOOLS PLAN 1940 SESSIONS

By Secretary Arthur H. Getz

Ohio Synod	June 23-27	Chautauqua Lutheran Assembly, Franklin, Ohio	Rev. C. W. Cassell, 210 E. Cottage Ave. West Carrollton, Ohio
Kansas Synod	June 23-28	Camp Washunga, Junction City, Kan.	O. W. Ebright, D.D., 206 W. Seventh Ave. Emporia, Kan.
Kentucky-Tennessee Synod	June 24-30	Kentucky-Tennessee Lutheran Leadership Summer School (to be announced)	Rev. C. A. Robertson 1962 Roanoke Ave. Louisville, Ky.
Ministerium of Pennsylvania	June 26-July 3	Paradise Falls Summer School, Paradise Falls, Cresco P. O., Pa.	Paul J. Hoh, D.D., 7314 Boyer St. Philadelphia, Pa.
Manitoba Synod	July 1-4	Alberta Province School (to be announced)	Rev. F. W. Lenz Hay Lakes Alta., Canada
North Carolina, South Carolina, Georgia-Alabama, and Florida Synods	July 6-13	Blue Ridge Assembly, Black Mountain, N. C.	George H. Rhodes, D.D., 130 South St. Albemarle, N. C.
Illinois Synod	July 14-20	Long Lake Summer School, Long Lake, Ill.	Rev. David R. Kabele 521 Seventh St. Wilmette, Ill.
Wisconsin Conference, Northwest Synod	July 14-20	Green Lake Summer School, Green Lake, Wis.	Rev. Paul E. Bishop 5400 N. Hollywood Ave. Milwaukee, Wis.
Indiana and Michigan Synods	July 16-21	Lake Wawasee Summer School, Oakwood Park on Lake Wawasee, Syracuse, Ind.	A. H. Keck, D.D., 1348 W. Fifth Ave. Gary, Ind.
Ohio Synod	July 21-28	Lakeside Summer School, Lakeside-on-Lake Erie, Ohio	Rev. Paul R. Clouser 124 W. Findlay St. Carey, Ohio
Kansas Synod	(date to be announced)	Camp Washunga Luther League Assembly, Junction City, Kan.	O. W. Ebright, D.D., 206 W. Seventh Ave. Emporia, Kan.
Maryland Synod	July 21-27	Hood College Summer School, Frederick, Md.	Rev. R. C. Sorrick 313 S. Ellwood Ave. Baltimore, Md.
New York Synod	July 27-August 2	Silver Bay-on-Lake George, New York State	Rev. Paul C. White, Ph.D., 39 E. 35th St. New York City, N. Y.
Nebraska Synod	July 28-August 2	Midland Assembly, Fremont, Nebr.	Rev. Thomas D. Rinde 1643 N. Nye Ave. Fremont, Nebr.
Pittsburgh Synod	July 28-August 3	Thiel College Summer School, Greenville, Pa.	Rev. P. W. Seiberling 100 N. High St. Zellenople, Pa.
Texas Synod and A. L. C.	July 22-26	Texas Lutheran Summer School, Texas Lutheran College, Seguin, Texas	Rev. Donald E. Elder 6836 Avenue F Houston, Texas
Virginia Synod	July 29-August 4	Massanetta Springs Assembly, Harrisonburg, Va.	J. Luther Sieber, D.D., 352 Church Ave., S. W. Roanoke, Va.
Central Conference, Northwest Synod	August 4-11	Lutheran Lake Camp, Green Lake, Spicer, Minn.	Rev. N. K. Feddersen 5740 Pillsbury Ave., So. Minneapolis, Minn.
Parish and Church School Board	August 12-24	Camp Nawakwa, Biglerville, Pa.	Miss LaVene Grove 2420 N. Sixth St. Harrisburg, Pa.
Luther League of Long Island, Brooklyn, Westchester, and Connecticut	August 25-September 2 (5-day school, August 25-30; 3-day school, August 30-September 2)	Pinecrest Dunes, Peconic, L. I., N. Y.	Rev. Luther F. Gerhart 4714 Glenwood St. Little Neck, L. I., N. Y.

WITHIN a few weeks thousands of earnest Christian workers, young and old, will be journeying to one of the Church's many summer schools for Christian workers to pursue studies which will enable them to serve more effectively in the Kingdom of God. To date, twenty such schools have announced their sessions for this summer, and in some instances the enrollment at schools will run considerably in excess of five hundred.

The rapidly growing popularity of summer schools must be attributed to a number of factors. They not only provide an opportunity for a real vacation which will bring relaxation and physical refreshment, but they afford the opportunity for spiritual revival. Old friends who have not been seen for a full year are met again, and hosts of new friends are made. Courses in psychology, materials, and methods for

the various age groups; a variety of studies in Bible; courses in home, foreign, and social missions; personal enrichment courses; courses in worship; and a wide variety of special studies all make their contribution toward equipping the individual intellectually and spiritually for more efficient service when the vacation shall have ended.

The Summer Schools for Christian Workers, scattered throughout the length and breadth of our Church, are accessible to workers from practically every section. They are conducted under the auspices of synods or other large groups within the Church, and are manned by outstanding leaders from every section of the United Lutheran Church. The programs are so planned that they will be of the utmost possible help to present and prospective

(Continued on page 17)

THE LUTHERAN

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CONTENTS

Graphic Editorial	3
The Church in the News	4
In the World's Eye	5
Exhortations Reversed	6
Why They Came	7
Listen	9
Texts and Truths	10
W. M. S. Executive Committee	12
Across the Desk	14
A Faith for Youth	16
Sunday School; Young Folk	18, 19
Book Reviews	20
Open Letters	21
News Letters; News	22-31

So Run—

That ye may obtain

PROBABLY the Apostle Paul was accused more than once of being a man of one idea. Certainly his letters give one that impression plus his own admission that it was correct. Not once but often he identified himself so thoroughly with the commission to preach Christ to the Gentiles that there was nothing of primary importance remaining for his contemplation or pursuit.

And really, if one has an idea of sufficient size and connections and if he subjects it to many forms of study and of application, there is no need of an apology. One great interest in life, one in whose behalf all the time, energy, opportunity and contacts available are used—one such all-absorbing idea has its merits. The poet Tennyson once said of God and our world, "That through the ages one increasing purpose runs."

But what distinguished the Apostle Paul's one idea was what he deemed the worth of realizing it. His allusion to the games of his era was not to give glory to running and boxing but to indicate the place of training in the process of attainment. Months of physical self-denial were given by the athlete.

We have cited his illustration in this issue in order to induce the Church to study carefully its mission and not try to do what other earthly agencies will insist on doing. The holy Christian Church has limitations to its purposes: it is the body of Christ and thereby its relations to the world are imposed. In the list of gifts which Paul cites in the twelfth chapter of his first Epistle to the Corinthians what the Lord could employ through believers in Him are named.

One pauses to inquire what "the communion of saints" can or cannot accept at this time. Shall it become a party to the war among nations in possession of the Gospel? There seems only a negative answer to that. Can the Church undertake to draft the peace that will end the conflict? At first sight one would make an affirmative reply to this. It seems a right of the organism most injured by international strife to determine on what terms a peace shall be made. But one dare not ignore *all* the factors in the realm of civil government. The Christian Church as such could not dictate the peace to Japan and to China, or to Mohammedan Persia and to godless Russia, because Christianity is not recognized by the civil authorities of those nations. It has not converted the people to the tenets of the Gospel.

Closer inspection shows that the temporal power, i. e., the state, or industry, or culture, has actual jurisdiction where the Church as an organism lacks it. For example, the Vatican likes to claim temporal sovereignty, but the facts prove it cannot realize its claims.

Religion's place in society is not an isolated one but it has its channels and means of influence. By its endowment from God it can permeate the world without becoming the world. It is a way of keeping fit to be the body of Christ. It maintains a one-idea organization



in the midst of confusion and distraction. Let it so run its affairs as to perform what it is able to do in the midst of confusion and distraction. It must so run its affairs as to perform what it has been founded to do, since only in such activities can it (the church) depend on the power and guidance which its Head will command for it.

In every great world crisis the community of believers in Christ is subjected to appeals and threats. There is no bashfulness on the part of evil to request the interpretation of God. When Jesus was on the Cross they who put Him there did not hesitate to promise submission to Him if only He would extricate Himself. In wars both sides will plead for divine aid for themselves and expect the church to gain partiality from heaven in their behalf. It is not promised, and the church must have both the courage and the wisdom to attend to its own business, which is obeying Jesus Christ. There will be no lack of employment.

The Church in The News

By G. ELSON RUFF

About the GENERAL CONFERENCE OF THE METHODIST CHURCH,
Atlantic City, April 24-May 6

The sons of John Wesley are wrestling with the problems of the twentieth century.

THE Methodists came home from Atlantic City for the same reason a lot of other people do; they ran short of money. It's expensive to bring together 711 delegates from all parts of this country, and 65 from overseas.

The Conference discovered that funds collected to pay the bills were \$40,000 less than estimated expenses. So adjournment at the earliest possible hour was eagerly sought.

This may be a clew to the question of the super-church. The newly united Methodist Church is really big, the biggest thing in American Protestantism. It includes the membership of the old Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church. It includes many conferences in foreign lands. In all, it has membership of nearly 8,000,000.

And the Methodist Church has laid out for itself a big program of work, and has done a fine piece of engineering in setting up machinery to do the work. Will it pay? Will a big church, with the power of massed membership and a \$10,000,000 budget, carry the Christian gospel to mankind far better than a lot of small church groups? Probably the big way is the American way, and best adapted to the twentieth century. But this way is going to pile up some overhead expense.

Methodists Merge All Mission Boards

The Methodists have now merged all their mission boards, including the women's societies. Home and foreign missions will be under this one board. This plan was not worked out during the two weeks at Atlantic City, but required several years of study and has now received the final approval of the Church. Headquarters of the board will be in New York City. Members of the board will be elected within the next two months.

The Board of Missions will have three divisions, each with a good bit of independence: Division of Foreign Missions, Division of Home Missions, and Women's Division of Christian Service. There will be a fourth department, Division of Education and Cultivation, to carry on promotion.

Elections in Jurisdictional Conferences

A new provision in the Methodist Church is for dividing the country into six areas known as Jurisdictional Conferences. Each will meet once in four years, soon after the General Conference, which is also held every four years.

Jurisdictional conferences will elect their own bishops and their share of members on the boards. Within these conferences are the annual conferences, of which there are 150 in the United States. There are central conferences in some foreign countries, each with power to elect its own bishops.

One Church Paper

Along with all the other merger, it was decided at

Atlantic City to provide for one national weekly paper. Some delegates wished to continue the present plan of publishing editions in various sections of the country, allowing for a large amount of local news. However the one-paper plan carried.

"We expect to place this paper on the bookstands and have special issues which we believe will reach millions of people," said Paul N. Garber. The paper will be called *The Christian Advocate*, which is now the name of the regional editions.

Publishing interests of the Methodist Church, which are remarkably extensive, will be centered in a Board of Publication which will maintain plants in New York, Cincinnati, Chicago, Nashville, Pittsburgh and Baltimore. Annual sales of the publishing companies exceed six million dollars.

Ministers to Know Where They're Going

Moving day has always been a worry of the Methodist ministers, because they have usually been uncertain when and where they were being transferred. They found out when the appointments for the coming year were announced at the annual conference.

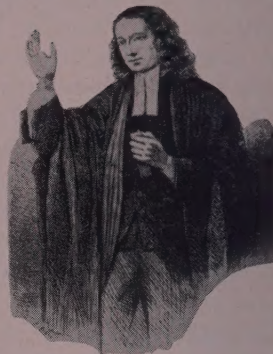
Now they are to consult in advance with the district superintendent about proposed transfers.

An age limit was also set for ministers. They are to retire at 72, and may retire anytime after 65, according to a plan which will become effective in 1942 if it is approved by the Judicial Council, the Methodist supreme court.

The question of women ministers arose at Atlantic City, but no new solution of the problem was adopted. A woman can be ordained as a supply pastor in the Methodist Church, and can perform all the functions of the ministry. But she cannot be on the regular list of ministers so that she can be sure of being placed in charge of a parish.

Making Headlines

Methodist conferences are usually a delight to newspaper reporters, because the delegates come out with bold statements on all sorts of subjects that people are thinking about at the moment. The Atlantic City conference declared that President Roosevelt should recall his representative to the Pope; that European countries should make a negotiated peace and that a federation of nations should be established; and that under no conditions should the churches allow themselves to be used for promoting war. There was a little confusion about whether to include a German flag among the others at the Conference, and about a speech Congressman Dies was invited to make.



IN THE WORLD'S EYE

By JULIUS F. SEEBACH

In the midst of war's alarms Britain has gone on with the centennial celebration of her initial "Penny Black" adhesive postage stamp, first issued in 1840. This indicated at the time a revolution in postage procedure, both in kind and cost, and amazingly stimulated business and private correspondence. It was generally understood that the United States would co-operate in the celebration with the issuance of a special souvenir United States stamp, a practice to which Mr. Farley, as Postmaster General, has been promiscuously addicted for some years. It was also partly arranged that President Roosevelt would join with Britain's George VI in a proposed international radio program on May 5. This seems to have been a lot of wishful thinking along this line by stamp enthusiasts, but the project struck an air-pocket. Mr. Farley withdrew the plan for a special souvenir stamp, and the State Department suggested that "it would be unwise for the President to appear on a radio hook-up with the ruler of any one of the belligerents at a time when officially the United States was striving to be neutral." This is a strange conclusion, considering the attitude and expression of the President in matters more doubtful than postage stamps. Evidently, in the present affliction of totalitarian infection, even postage stamps become potential belligerents.

Those Who Fear a Russian invasion of our hemisphere will shiver when they learn that such a calamity has already taken place. But it was long ago; and though the occupation continues, it is nothing to worry about. Dr. Ales Hrdlicka, noted anthropologist of our celebrated Smithsonian Institute, is authority for the information that the Eskimos and Indians are essentially one people, and that they came originally from Siberia. Be relieved to know that Dr. Hrdlicka is dealing with ancient race migrations, not with political possibilities of the present. His examination of numerous deposits of ancient human remains in the Irkutsk region of Siberia has fully convinced him that they are the archaeological residue of a Neolithic population which lived there 3,000 years ago, but which later vanished from that whole region. Comparing the bony structure of these remains with those of the Eskimos and Indians, he found them identical in all important characteristics with the early American remains of these people, which characteristics persist in their present-day descendants. Dr. Hrdlicka concludes that "all the native people in America, without exception, belong to one and the same basic race," a race that could only come from Asia, and that was "neither physically nor culturally a very ancient race." The Mormons may feel the need of revising Joseph Smith's "revelations" of the Lamanites and Nephites who inhabited this land, the more so, because he claimed they were the descendants of the lost ten tribes of Israel.

Women Are Coming to the fore in Japan just now. The movement is not exciting or rapid or planned, but the drift is steady. The latest indication of its spread

is the recent lifting of a 60-year-old rule against admitting women into the Osaka Stock Exchange. This, however, is just another acknowledgment of an acute labor shortage. Since the army has absorbed 1,000,000 men in China and 500,000 in Manchuria, and the government lately confessed to more than 100,000 dead due to the war, the need for man replacement by women workers must be quite evident. The demands of the heavy industries and munitions plants for men have been so great that male teachers have left the schools and their meager pay for the better industrial wages. The consequence has been a largely increased corps of women teachers. The same is true also in the lighter industries and, of course, on the land. Only the future can tell whether Japan will ever be able to put the women back in their places again.

Mystery Drama is making a bid to come back into the life of the church. Once a popular feature in the church during the later mediaeval period, it is reputed to have given birth to the modern secular stage, and then to have surrendered its own existence. A serious effort to restore mystery drama (called "mystery" in a theological not a detective thriller sense) to a place in the church itself, was recently (April 28) made in New York by seven churches, representing four denominations. The play was a presentation of the Lord's Prayer, divided into seven petitions, and each petition dramatized in scenes drawn from both Testaments, one petition, evidently, being developed and staged by each congregational group, and all presented in the Episcopal Church of the Incarnation of New York City, 35th St. and Madison Ave. The volunteers from the respective churches were assisted and directed by professional actors, and the project was sponsored by the Religious Council of the Greater New York Federation of Churches. The most convincing religious drama, however, that can be presented will always be the drama of human living, and the greatest "mystery" must always be "the mystery of godliness."

Scientists Are Growing restive under the use of their discoveries for purposes of war. Recently (May 4) the American Association of Scientific Workers, assembled in Chicago, drafted and published a "Peace Resolution" which they desired to bring "to the attention of the American public as expressing the earnest concern of American men of science in the maintenance of peace." Pointing out that "the futility of war is especially clear to scientists," the "resolution" goes on to say that "scientists deplore the fact that the fruits of their efforts are exploited for the ends of death and destruction. . . . Science is creative, not wasteful. . . . Scientists know that democracy and freedom of thought, which are precious to us both as citizens and as men of science, are endangered in the emotional turmoil which accompanies war." Our American scientists should join with their British brothers to carry forward into practical action the threat voiced by the latter group more than a year ago—to refuse to reveal, or develop, further discoveries, if they continued to be diverted to destructive uses.

Exhortations Reversed

Fathers and Mothers Were Advised About Qualifying as Good Parents

By PASTOR P. L. MELLENBURCH, Springfield, Ohio

PASTOR P. L. MELLENBURCH introduced something of a change in the program of sermon themes when on Pentecost he advised the parents of the catechumens whom he had confirmed and others with reference to "good parents." His discourse dealt with three characteristics. The first of these has the heading, "*Good Parents Take Parenthood Seriously.*" He said to the congregation:

"Parenthood is a gloriously serious thing. It should be a sobering thought, would parents but stop to realize that God has given into their keeping not only the bodies of their children which must be preserved healthy and strong, and their minds, which must be educated and trained, but also souls which are immortal and which are largely made or broken by the precepts and examples of parents. Many are the immortal souls which have been saved by the piety and devotion of saintly parents, and many are the immortal souls which have been consigned to hell by the godlessness and neglect and sin of unworthy parents.

"Good parents take their parenthood seriously. They know and realize that their words, their trends of thought, their habits, and their attitudes toward one another, toward their fellowmen, and toward the church are absorbed into the very life blood of their children.

"A school teacher once asked the boys in her class to write down what they would like to be when they grew up, then sign their names and hand in the papers. In going over the results this teacher found that almost every boy wanted to do the same thing his father was doing. And one little fellow whose father was a saloon-keeper expressed his life's ambition in these words: 'Tend bar in pop's saloon.'

"One way, and about the only successful way, in which we are going to make this world a better and a happier place is that we parents should consistently set before our children examples of home life, business life, social life, and spiritual and religious life which will inspire them to all that is noblest and best.

"And who knows, if we thus take our parenthood seriously, but that God might entrust us with a little child who shall become a great leader of men like Moses, or a servant of the Lord like David, or a wise man like Solomon, or a messenger of the Lord like John the Baptist, or a world missionary like Paul, or a great theologian like Augustine, or a champion of the truth like Luther, or a God-guided captain of the business world like John Wanamaker, or a world-renowned humanitarian like Florence Nightingale, or a brilliant, beautiful-charactered, motherly Ernestine Schumann-Heink?

"Somehow it seems that God in His great wisdom knows whether we are worthy parents for children whom He desires to make into great, glorious, and noble men and women. And knowing this, good parents take their parenthood seriously."

II

"The next requirement which is a necessity if parents are to be good parents," said Dr. Mellenbruch, "is that they shall be godly." On this point the discourse stated:

"Abraham and his wife Sarah were godly people in a day in the world's history when all about them, men and women, were bowing down to images of wood and stone and were giving themselves up to all manner of sin and wickedness. And because Abraham and Sarah were godly people, God gave them a son, Isaac, through whom God would continue His promises of love and kindness, and the promise that through Abraham and his descendants all the nations of the earth would be blessed.

"Amram and his wife Jochebed were little more than slaves in Egypt, yet because they were godly and obedient to the will of the Lord, God gave them a little boy who was destined to become Moses, the man whom God chose to lead Israel from bondage in Egypt to the very gates of the Promised Land.

"Elkanah and his wife Hannah went up to the temple faithfully to worship the Lord God. They believed that there was a God and they worshiped and served Him. And they prayed God that He would give them a son. And with that prayer they promised God that he should be dedicated to the work of the Lord from the very day of his birth. God saw that they would be good parents and godly parents, so he gave them a son whom they named Samuel. And they kept their promise to the Lord and brought the child Samuel to the temple and dedicated him to the Lord. And this Samuel, because of his service to the Lord and to his people, is worthy of praise and admiration down through the centuries and so long as this world shall endure.

"Zacharias and Elizabeth were faithful servants of the Lord. They knew how to pray. They knew the Lord God and trusted and served and worshiped Him. God saw fit to select Zacharias and Elizabeth to be the parents of John the Baptist, whom God sent as the messenger commissioned to prepare the way for the Lord.

"So on down through the ages God sees to it that children of godly parents have, from the very beginning of their lives, distinct advantages and opportunities over children of wicked, and sinful, and neglectful, and godless parents.

"Today we honor you as good parents in so far as you have given your children the advantages of godly homes, and the example in your home of godliness, and faith, and honesty, and purity, and uprightness. By your own lives you have already done much to help your children to avoid many of the temptations, pitfalls, heartaches, and vices which are ever present to pull them down into despair and destruction.

"You parents have brought your children to the Lord in holy baptism; you have surrounded them with religious influences; you have provided them with religious instruction; you have brought them to the house

of God. And in doing this you have been good parents, because you have been obedient to the will of the Lord. And we commend you for what you have done."

III

What might be defined as the practical application of well-conducted parentage, the practices that are applications and illustrations of the rules hitherto stated, was presented under the heading, "*Good Parents Are Training Parents.*" For this part of the discourse the pastor instituted that well-known verse from the twenty-second chapter of Proverbs: "Train up a child in the way he should go: and when he is old, he will not depart from it." Under this heading the discourse continued:

"Training requires persistence. It requires patience. It requires understanding. Very often it requires firmness. It requires that parents must sometimes make decisions for children until such time as they are able to make right and proper decisions for themselves. And this training is not only in the physical and mental spheres, *but also and especially* in the moral and religious life of the child.

"No person has a right to allow his child to become arrogant, selfish, demanding, proud, overbearing, insolent, dishonest, sinful, and godless. We read in the Old Testament that a priest by the name of Eli was one of the finest, the most noble, the most kindly-disposed, the most godly of men. He was the father of two sons. But he allowed these boys to have their own way. He loved them too much, so he thought, to punish them, and to guide them, and direct them, and train them.

But it proved that he loved them too little, for through the neglect of an indulgent father these boys, when they grew to young manhood, became veritable sons of Belial, sons of Satan himself. They fell into grievous sins and so became a disgrace to their father, Eli, to his high office, and to the chosen people of Israel. And God cut off the family of Eli from the priesthood because of the wickedness of his sons.

"Good parents train their children in the sphere of human conduct. They train them to be courteous, unselfish, obedient, honest, industrious, truthful, and kindly disposed to their fellow human beings. But this is not enough. Good parents must also train their children in the sphere of religion. This is the clear command of God, for we read: (Deut. 6: 6ff) 'And these words which I command thee this day, shall be in thine heart: and thou shalt *teach them diligently unto thy children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.'

"We parents have no right to neglect the religious instruction of our children. We have no right to keep silent on religious matters before our children. Instead we must discuss religious problems and display a loyalty to our Lord and His church in the hearing of our children at every opportunity. We have no right to say that we will wait and let our children make their own decisions in religious matters. Hell will have many therein because some parents have neglected and refused to guide and inspire their children in spiritual matters. But good parents will not neglect this all-important matter in the lives of their children. They dare not neglect it. It is a part of their sponsorship."

Why They Came

Heater Failure Made the Pastor Study Fidelity to Church Attendance

By THE REV. W. ROBERT MILLER

WHY should we worship *together*? It was a question which came to me after difficulty with our church heating had assured our people that they probably would shiver through the Sunday service.

Yet those faithful members came: they sat in overcoats and galoshes, but *they came*. Why? They must be getting *something* out of worshipping *together*! Was it the warm greeting of friends? No, for they saw one another during the week. Was it to hear the singing of our spirited young choir? No, for they no doubt could tune in a better one on the radio. Was it great preaching? Completely no!

What drew them here in the face of assured physical discomfort was something they received from worshipping *together*! And that shining glory made me examine my own heart as to the benefits a devout and regular attendant at the service may receive. These are my conclusions.

On the cover of a current news magazine you may have seen the serene face of an elderly Trappist monk. His calm eyes and unlined face reflected the quietude of the monastery, where men for centuries have sought

refuge from the twisting currents of desire, solace from the ravages of trouble, relief from the ceaseless battering of life. In prayer and penance and service among themselves such men may have found a measure of refuge and peace.

And for a similar purpose we may come to this hour of seclusion with God and His fellowship of believers. Here we may lay aside the dragging robes of fear and worry and nagging care. Here we may forget self and remember God and find for a brief time a refuge from the world.

Reserve Strength

But we realize that while we may detach ourselves for an hour from the heartaches of living we must return again to the firing line, where the battles of life are fought and won. So our worship must be more than a refuge. It must be more than a short wall separating our way from the brutality and lust and selfishness which is man without God. And while our worship indeed gives us a welcome *refuge* for the spirit, it gives us something more, and that is *strength*.

Most of us can keep going for a time on our own

reserves of strength, as did the gallant Finnish defenders of the battered Mannerheim line. But the day-after-day hammering of the Russian guns left even those resolute men white-faced and shaken. There were no reserves to fill their places and let them renew their strength. There are limitations of human ability to endure which cannot be overcome for even the most just cause most courageously defended.

And the day-after-day hammering of the guns of trouble and worry and fear at our hearts demands reserves of strength beyond our own. That is where God comes into the picture. We don't worry when our water glass is empty—if we know that the reservoir is full and a turn of the tap places its supply at our hand. Nor do we worry when our strength is not sufficient to master pain and temptation and spiritual need, when prayer opens the flood-gates of God's strength for us.

So as we come to hear His Word and remember His promises; as we sit with friends who have heard them and tried them and found them true; as we sing the hymns which echo the proven faith of men of other days—God's strength fills up our emptiness. But we need more than strength to meet each day successfully. We need *courage* to make that strength effective!

Last summer I stood on the deck of the cruiser *Tuscaloosa*. Its sleek lines and heavy armor, its frowning turrets and shining guns were symbols of our nation's strength. But without the courage of her fighting men that mighty power for defense would have been just another mass of inert steel and gleaming paint. *With* the courage of her officers and crew that bulk was a deadly unit of our first line of defense.

We need the spiritual fire and fearlessness which makes our spiritual power effective. And in the witness of the Word of God, in the example of Jesus, in the encouragement of Christian leaders and the example of fellow believers in belief and practice and common worship we receive that fighting heart.

The Man Who Talked with Lazarus

Yet our worship brings us more than strength and courage. Alone courage and daring might yield only disaster, if there is no guiding power, no perspective, no ability to see things in their right relation to one another. Our tangled philosophies of living confuse our concepts of what is really important in life. We mistake minors for majors and sergeants for commanders.

That is what Robert Browning emphasizes in one of his stirring poems. He relates the story of a man who talked with Lazarus in Bethany after Jesus had raised him from the dead. The most remarkable change in him, reported the visitor, was his outlandish attitude toward life. What was of greatest importance to most men Lazarus disregarded, while his whole life and energy were riveted on things of "minor note." In some way his visit in eternity had given him a new perspective on life; a new standard of values.

How truly the hymnist cried, "Open my eyes, that I may see." Jesus made it clear: "Seek ye first the kingdom of God and his righteousness; and all these *things* shall be added unto you." We need the vision of Godliness as our richest treasure, of righteousness as our only way of life, of God's approval as our only standard of success to make our vision of "first" things clear again. And while our personal hour of quiet devotion indeed brings light, communal worship and its sense of

the Presence of God among His assembled children give us an added insight which we must not lose if life is to be seen in right perspective. Yet we receive a blessing *beyond* this insight, and that is *faith*.

For one hundred thirty years Lutherans as a congregation have worshiped God in our green valley. This assembly of believers which came to worship in the cold is a witness to their undying and ever-deepening faith. Wars and poverty, internal strife and public depression never dulled the shining blade of their devotion. When they had to carry guns to protect themselves against Indian attack and the slinking creatures of the wild, they bore those guns—but they came to church to worship *together*! We bow in reverence to their memory. Their names may be lost under the dust of time, but their faith lives in our own.

And as they assembled so long ago, we come today to hear of the faith of the fathers of Israel, of the prophets and psalmists and of Jesus Himself. We gather to hear God's own assurance again, "Lo, I am with you always, even unto the end of the world."

In that assurance of His faithfulness through all time to all men our faith is renewed. It is made so strong that we face life and death unafraid; true to Him Who gives us life and holds us from death. We hear those old, old words and remember how all of us believers have proved them for ourselves and so come together to worship the "Author and Finisher of our faith." We know He will not fail to keep His promise to be in the midst of us when we assemble in His name.

Despite Wars Peace Lives

Finally, we worship together to receive peace. That is a strange thing in our haunted world today. It is a treasure which seems lost in the blood of a thousand tragic battlefields; lost under the red snows of Finland and Norway; lost with the ships of battle forever hidden by the sea; its faint voice lost in the thunder of the guns.

But peace still lives—wherever men and women come together to hear the voice of the Master say again, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you." For what the world gives the world can take away, but what God gives neither time nor trouble can ever steal from our hearts: that serenity of soul, unassailable and everlasting, because it is based neither on things nor on self nor on human thought, but on God.

We cannot find it among our possessions, however shining they may be. We cannot find it in the hills nor the sky nor the sea. But we do find it in the Word of God as it is preached and read and sung in His house of prayer: "the peace which passeth all understanding." Not the peace of seclusion from the world behind a monastery wall, but the peace of soul which is with us in the midst of trouble and sorrow and does not desert us on the battlefield of temptation. All we have to do is receive it. God is so ready to give! Here it is for our seeking in faith, as we assemble together before the Lord.

And that is why we worship together: for refuge and strength, for courage and vision, for faith and peace. May these be ours in every worship service. And from these hours of communal devotion may we go forth to share these gifts with those souls who have no such treasure in the Lord.

Officers and advisers of the Lutheran Laymen's Radio Committee at a recent meeting in the office of Pres. F. H. Knubel, New York. Mr. Frank C. Goodman (second from left) is the dean of American radio executives. As Exec. Sec. for Religious Radio of the Federal Council of Churches he consults with 30 denominational committees.



L. to R.—Chairman Henry Beisler; Secretary Frank C. Goodman; Advisers Drs. W. H. Greever and F. H. Knubel; Treasurer, Mr. S. F. Telleen. These men command vast National Broadcasting Company facilities for half an hour each Sunday afternoon from June 2 to Sept. 29.

LISTEN!

By F. EPPLING REINARTZ

SUNDAY VESPERS, sponsored by the Lutheran Laymen's Radio Committee, goes on the air for 1940's four-month season starting June 2, 4.00 to 4.30 P. M., Eastern Daylight Time. Dr. Paul E. Scherer, pastor of the Lutheran Church of the Holy Trinity, New York City, will be the preacher during June, August and September. The July broadcasts are to be made by Dr. Oscar F. Blackwelder of our Church of the Reformation, Washington, D. C. A mixed quartet of National Broadcasting Company artists will provide the Vesper music.

Ninety-four local and three short-wave stations joined WJZ, New York, in carrying this service last year. It is believed that equal or greater facilities will be available for the 1940 broadcasts. The world-wide coverage of this service is witnessed by the fact that listeners in 21 nations representing every quarter of the globe have written letters of commendation. Its popularity in America is attested by the flood of mail which has poured in from each of our states. Some idea of the widespread and sustained appeal of N. B. C.'s religious broadcasts can be gained from the following statistics: since its organization this company has sent out about 7,000 religious programs; these have been responded to by approximately 10,000,000 letters. The 500 periods assigned to religion on the air last year produced 457,000

communications are given prompt and careful consideration.

It is a thankworthy service which N. B. C. and the *Sunday Vespers* speakers offer. The network provided for this half-hour period on a single Sunday could not be purchased by a commercial enterprise for

\$20,000. Yet the broadcasting company's directors think it a rewarding investment in America's spiritual life to put this weekly program on the air gratis. Nor do our radio preachers receive any material reward for their exacting duties. With laudible selflessness, and with a devotion and skill which has endeared these men to N. B. C. officials and operations personnel, Drs. Scherer and Blackwelder invest themselves in this significant endeavor.

But there is a comparatively modest budget which must be subscribed. It includes the services of the musicians, the printing and distribution of sermons and certain publicity items. Our Lutheran Laymen's Radio Committee is dedicated to the meeting of this budget and to the encouragement of more general use of the radio as a means of sharing the blessings of our faith. This informal organization may be joined by any layman of our Church. L. L. R. C. members commend *Sunday Vespers* to stations not carrying this service, urge individuals to listen in, plan for further use of radio by our Church, and make an annual contribution to the budget.

Some laymen have contributed generously every year since this work began eight years ago. But new mem-

(Continued on page 11)



letters. The messages of Drs. Scherer and Blackwelder yielded 28,000 pieces of mail last summer. While the majority of correspondents request copies of the radio sermon, there are hundreds of earnest and thoughtful questions on religious matters addressed to the preachers. These

AMERICA'S CLERGYMEN

THE circumstances under which Canada and the United States were settled had an influence on its churches and their pastors, so that the Christianity of the two countries differs from what is found elsewhere. It is commonly said that the impulses to colonize the New World were largely such as war and tyranny in Europe implanted in those who were ready to make the dangerous journey across the Atlantic Ocean in the slow and comfortless sailing vessels of the seventeenth and early eighteenth centuries. The succession of devastating wars waged to determine who should occupy the thrones of the nations destroyed great areas of tillable land. The industrial conditions were bad. But most impressive was the consciousness of uncertainty about the future of individuals and families. The mere whim of a petty prince or the marriage plans of a royal house could reduce the labors of millions of people to nothing.

None of the churches of Europe escaped the influence of the Reformation. Had the papacy been willing to permit the reforms advocated by Luther and his contemporaries, the religious wars would not have occurred. But a still greater spiritual boon might have been gained; namely, escape from ecclesiastical demands on the one hand and civic requirements on the other. The claims of authority over the people which both made were contrary to the teachings of Christianity, under which both the civil and ecclesiastical authority are the servants of the people. The Catholics continued their insistence upon control in the Council of Trent in 1563 and Protestants were driven to accept in 1555 the utterly irrational principle that the religion of the prince is the religion of the people. The thorough "housecleaning" that would have gotten rid of intruders into the temple was blocked to avoid disturbing vested rights or endangering the people to radical social upheavals.

One is reluctantly led to the conclusion that Europe was not able to restore pure Christianity. Gustavus Adolphus saved Protestantism from Catholicism and gave the latter continuance in Sweden. But the state maintained a dominant position in religious affairs. Conditions in other lands were not more favorable.

But in the United States and parts of Canada something comparable with the apostolic era was possible. The open Bible accomplished regeneration, and the spiritually born formed the companies of believers; that is, the churches with only such obligations to the state as the public welfare required. In one respect the situation in the New World was more favorable to the spread of the Gospel than existed in the days of the apostles. There were no persecutions by governmental authority and therefore no reason to worship God in secret and confess the faith in the triune God by symbols. The church was brother to business. It was duly chartered to carry on the worship of the Almighty. In response, the institutions of the state were cherished and supported by an active, conscientious citizenry.

It is depressing and disturbing to find in America today groups of people who underestimate the value of their freedom, both civil and ecclesiastical. One can even find preachers who do not know what they undervalue in their longing for the dominating priests and princes from whom their ancestors fled.

Sacred Sentences

Keep thy heart with all diligence; for out of it are the issues of life.

Proverbs 4: 23

"A recent moralist has affirmed that the human heart is like a jug. No mortal can look into its recesses; but you can only judge of its purity by what comes out of it."

* * *

Cast thy bread upon the waters for thou shalt find it after many days.

Ecclesiastes 12: 1

"The undistinguish'd seeds of good and ill,
Heav'n in its bosom from our knowledge hides."

* * *

Do ye not after their works: for they (the Pharisees) say and do not.

Matthew 23: 3

"Whatever parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other."

* * *

And all that sat in the council, looking steadfastly on him, saw his face,—as it had been the face of an angel.

Acts 6: 15

"We know that, when he shall appear, we shall be like him; for we shall see him as he is."

* * *

He (Jesus) saith unto them, But whom say ye that I am?

Matthew 16: 15

"O Jesus, King most wonderful,
Thou Conqueror renowned;
Thou sweetness most ineffable,
In Whom all joys are found!"

* * *

I keep under my body and bring it into subjection lest that by any means when I have preached to others I myself should be a castaway. *1 Corinthians 9: 10*

"He that would govern others, first should be
The master of himself."

* * *

Bear ye one another's burdens and so fulfil the law of Christ.

Galatians 6: 2

Luther said: "A Christian man is a perfectly free lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all."

and Observations

"Heart troubles" certainly have a place in the minds of present-day people. Physically, among all causes for death in 1937, diseases of the heart were far in the lead. If one uses the word in its relations to affections and emotions, the mental disturbances are even more general. But many of our worries could be avoided by just regard for diet, temperate habits, and faith in God.

Only in Egypt, where the valley of the River Nile was annually submerged, was it possible to sow grain by casting it "upon the waters." But the resemblance to burying wheat, corn, and other seeds in the soil would be equally strange if one were not familiar with it.

Both Nature and Scripture point to the vast resources on which man can draw. But he must not expect an immediate harvest.

Precept and example, theory and practice, promise and fulfillment—these pairs of words are sooner or later encountered by all thoughtful people. In well-ordered society they are close partners, even though the second follows the first.

It is when the partnership does not truly exist that confusion or hypocrisy can be expected.

What one sees depends on where one looks. He who looks down gazes into a pit, into darkness. Stephen, under arrest and soon to be executed, looked upward. And seeing his Lord standing at the right hand of God, he reflected the vision on his own countenance. His face led observers to think of angels. And quite properly. Faces behave in that fashion.

Have you ever meditated upon the capacity of your own intelligence, upon your ability to know? One dwells upon this power of the soul when he reads that Jesus asked His disciples whom they thought Him to be. Their answer to that question was the real indication that they were above brutes and endowed with the faculty of spiritual discernment. Man can see God.

A bit of military strategy to which one finds reference in Julius Caesar's commentaries on his Gallic wars consisted in ordering the soldiers to leave their baggage behind them when they entered upon battle. The Latin word was "impedimenta," and from it we get our English term, "impediment." The strategy is beyond criticism.

The law of Christ, "Bear ye one another's burdens," could only come from Him Who so loved the world that He gave Himself for its redemption. Wu Ting Fang, a famous ambassador from China to the United States in the 1890's, said of the Gospel, and particularly of the Beatitudes, the angels might use them, but not human beings. Yet even now, when war is raging, Christians are taking thought for each other, friends and foes alike.

ANCIENT BIBLES

Pennsylvania Congregation Shows Rare Editions of Holy Scripture and Books of Worship

Phoenixville, Pa.

A NUMBER of rare old Bibles were exhibited as a feature of the Teachers' Conference of St. John's Lutheran Sunday school recently.

The exhibit was arranged by Charles F. Ash, superintendent of the school. There were thirty-nine Bibles, printed in twelve different languages. The exhibit was considered one of the most interesting ever shown in this section.

In addition to the Bibles, there were several old hymn books, some containing the hymns, liturgy and psalms of the Lutheran Church, with a letter of introduction from Henry Muhlenberg.

Four Bibles which attracted the most attention were two of the famous Saur Bibles, the Breeches Bible, and an old profusely illustrated Bible.

A. M. Sower, of South Main Street, who is the sixth generation of Christoph Saur, exhibited two Bibles printed by the Saur Printing House. One was the first edition of the famous Saur Bible, printed at Germantown in 1743. This was the first to be printed in a European language in America. The other was the rare old third edition printed in 1776 by a son of Christoph Saur. His name also was Christoph. Almost the entire edition was confiscated by the British, who used the paper to make gun wads and for bedding the horses.

Mr. Sower also has a copy of the second edition. He exhibited one of the famous Breeches Bible printed in 1586. This Bible contains these words, which gave it its name, "And Adam and Eve knew they were naked, and sewed together fig leaves and made themselves breeches."

Mr. Sower also had on exhibition a Sunday school ticket containing a verse of Scripture in German, printed in 1747. These tickets were for every day in the year and were given to Sunday school scholars. This ticket was given thirty-five years before Robert Raikes, incorrectly supposed to be founder of Sunday schools, started his first Sunday school. Sunday schools were known in Germany at least as far back as the Reformation and in America before Raikes was born.

As an introductory to the exhibit the Rev. Mr. Miller gave a short historical sketch of how the Bible was secured and then how it was translated into other languages.

—The Daily Republican, Phoenixville, Pa.

LISTEN!

(Continued from page 9)

bers are needed to take the place of those who drop out of the organization from time to time. Mr. Frank C. Goodman reports that our United Lutheran Church's relations with N. B. C. have established us in the confidence of that great corporation. Therefore with enough new members enrolled, advantage could be taken of other radio opportunities for spreading the gospel. Those who wish to aid with this project, whether or not they want to be enrolled as members of the committee, may send their contributions to Mr. S. F. Telleen, treasurer, Lutheran Laymen's Radio Committee, 297 Fourth Avenue, New York City.

W. M. S. Executive Committee

MAY 1-3, 1940

COMING CONVENTION
NEW CONSTITUTION
AMERICAN MISSIONS
FOREIGN MISSIONS
NEW MISSIONARIES
FINANCE

By NONA M. DIEHL

THE Triennial Convention of the Women's Missionary Society of the United Lutheran Church in America was one of the major items for attention by the Executive Board at its meeting May 1, 2 and 3 in Philadelphia. In the Convention is vested the final authority for the policies governing the organization. Important business, as well as inspirational addresses and the presentation of the causes of the Church must be considered by the committee setting up the Convention program.

The women of the Iowa Synodical Society will be hostesses to the Convention in the Hotel Fort Des Moines in Des Moines. The Congress will be held October 5 and 6 in St. John's Church. Beginning with a Communion Service on Sunday morning the Congress and Convention programs will merge into one.

The number of voting delegates in the Convention will be 184. Missionary guests will total 33.

Proposed New Constitution

Of major importance in business to be transacted at the Convention will be the presentation of a proposed new constitution. Several of the sessions of the recent Board meeting were given to a discussion of this constitution. The committee that has been working on it has made every effort to provide an instrument which will be an adequate guide to the society for procedure in the varied phases of its work. Due notice of this item of Convention business will appear in *THE LUTHERAN* and in *Lutheran Woman's Work*. Complete copy of the proposed Constitution and By-laws will be printed in the August number of *Lutheran Woman's Work*.

American Missions

The Board voted to concur in a number of actions taken by the Board of American Missions. Included in these were the new educational policy outlined for the Konnarock Training School in Virginia. This school was started by and maintained by the Women's Missionary Society for a number of years under the Board of Inner Missions, and now under the Board of American Missions.

The appointment of Mr. Malcolm Mitchell of the Rocky Boy Indian Mission as a full-time missionary was approved. Maintenance for this Mission is also in the budget of the Women's Missionary Society.

Grants in aid to home mission pastors provided by the Society were approved.

From unallocated balances in Women's Missionary Society funds held by the Board of American Missions, amounts were voted for Rural Mission projects.

Foreign Missions

From foreign fields, through the Board of Foreign Missions come continued requests to meet urgent needs. Repairs to buildings long in use are necessary. In some instances, new buildings are needed. Opportunities for new work are constantly apparent. Rapidly growing

churches in several of the fields prove the validity of the urgent requests. But the Women's Missionary Society can reply not alone with its heart. It must be governed by a budget or general fund which is limited by the will or ability to give on the part of its constituent members. And since the general fund is lower than it was a year ago, the replies to foreign fields to their urgent appeals cannot hold out too much promise.

For the Future

A college dormitory for girls in Guntur, India, cannot be promised now. A list of other needs for India as well as this one are referred to the Centennial Fund Committee for consideration.

Some requests for repairs have been granted for buildings in India, in Liberia and in Japan. An added amount needed to complete the Nurses' Home in Tsingtao, China, was granted. Other appeals are referred for study by the budget committee.

Miss Ethel Emerick, on recommendation of the Women's Missionary Society, has been called and appointed by the Board of Foreign Missions for service in Liberia. Miss Emerick is the daughter of Mr. and Mrs. George Emerick, who live near Rochester, Pa. She is a graduate of Geneva College, Pa., and has had experience in teaching and in social service work. In 1935-36 she taught in the Konnarock Training School in Virginia. Since 1937 she has been associated with the Department of Public Assistance in Rochester, Pa. Miss Emerick is qualified to take an appointment as a missionary teacher in our Liberia Mission. Arrangements are being made for her commissioning in the near future and for her sailing this summer.



MISS ETHEL S. EMERICK

Teacher Called

Miss Leila Van Deusen, who has been a teacher in the Kodaikanal School in India for the past five years, is now in America on furlough. While she was still in India, Miss Van Deusen applied to the Board here in America for an appointment in our own Mission. The India Council expressed its desire to have her added to their staff. The Board of Foreign Missions has called and appointed Miss Van Deusen to serve in India, her services to begin after a year of graduate study. Miss Van Deusen is the daughter of the Rev. and Mrs. Robert J. Van Deusen of Poestenkill, N. Y., and the sister of three brothers who are pastors in congregations in the United Synod of New York. A graduate of Hartwick College, she has had teaching experience in public schools in New York State and in the Kodaikanal School for missionaries' children in India.

Additional missionaries are needed in several fields. Most urgent is the request from India for additional nurses. The Personnel Committee is making every effort possible to find one or two nurses who qualify for service in India and who can be sent out in the near future.

The Lederer Legacy

According to the will of Mrs. Harriet S. Lederer, who died in Baltimore, Md., about a year ago, the Women's Missionary Society has received a bequest of \$100,000. Mrs. Lederer requested that the sum be set aside as a Memorial Fund to her father, Oliver F. Lantz, and that the income from the fund be used for the support of a Bible woman in India, and for hospital work in India and Africa. She desired that it be credited as having been contributed through her own local missionary society—that of the First Lutheran Church of Baltimore.

The treasurer of the Board of Trustees of the Women's Missionary Society has been authorized to invest a part of the amount in consultation with the Commission on Investments of the United Lutheran Church in America. The remainder will be put into savings accounts in authorized banks. At the end of the first year, the income will be sent to the two fields designated by the donor and for the purposes specified in her will. The donor's wishes will thus be accurately regarded and realized.

India Centennial Fund

Plans for completing a fund of \$50,000 by 1942, when India and America will celebrate 100 years of missionary achievement, are well begun. Already some contributions have come in. Women are learning facts about the progress of our work in India through *Lutheran Woman's Work* and through special literature. A program is being written to be put into the current program packet for 1940-41. An India Centennial Luncheon will be one of the program features of the Des Moines Convention.

Facing the Facts

The Women's Missionary Society tries always to remain optimistic; to go forward with faith. Slightly decreasing receipts must be faced, however. The receipt of \$100,000 as a bequest has brought varying comments from friends outside the organization. Some comments seem to imply a bit of envy, others of real concern and responsibility. Investments bring lower receipts than heretofore. The income from bequests is used as the donors have indicated. The Women's Missionary Society, therefore, has financial limitations and cannot give an immediate affirmative reply to all the requests from the Boards of the Church.

On the other hand, the hearts of the women are not closed to human needs. A way is found to meet those which cannot go unheeded. One such appeal was met by the Board at this meeting when \$1,000 was voted to the Lutheran World Convention for work among Lutheran refugees through the Welfare Department of the National Lutheran Council.

The work of the organization continues to be worldwide in scope. The magnitude of the task should be reflected in the vision and the service of the individual members.

"I HAVE KEPT THE FAITH"

By W. B. Aull

HERE are two things. The apostle knew he had the truth and he also knew he believed it. There was yet another thing about this apostle: he was not afraid to tell the whole world, without reservation, what he believed.

He had such assurance of his faith that even angels could not reverse his faith. If they taught something contrary, they must be cursed angels.

Now there are some unbelieving, godless, atheistic teachers who are bold to tell what they believe. More is the pity that Christians in this needful day do not have the same boldness. An apostolic zeal is greatly needed.

There is another class of people whose books we read and whose words we hear that cause perplexed emotions in us. Their words are made to conceal rather than reveal the thought within. Their words may be spiritual but they convey to us a thought that they believe something which as we look deeper we find they do not believe. If they are sincere Christians and really believe their own words, why do they seek to conceal their doctrine in such veiled verbiage? One begins to surmise that even some of these teachers may be bringing in a "Trojan horse."

Someone wrote a very learned treatise on "The Authority of Jesus Christ," but the conclusion of these many words left us with the idea that the writer did not believe in the authority of Jesus Christ at all.

Why this evasiveness? If these scholars believe their doctrine, I would that they proclaim it boldly and say with the apostle, that if an angel teach anything different let him be accursed.

We are due an answer to the question Jesus asks, "What think ye of Christ?" We need good fellowship, but we need good doctrine far more.

Europe lost faith in the Son of God and is going down to ruin. "Without me ye can do nothing." They had a faith, but it became spread out thin. Something was as good as something else. There was a mixture of this and that. If they had answered the question of Jesus correctly and lived up to their answer, what a different world we could have today. If the Rock of Gibraltar falls, may the Lutheran Church never fall into diluted, false teaching.

STEADFAST

By William James Robinson, Kansas City, Mo.

A NOBLE soul, like the Omnipotent,

Cannot be turned by threat, nor gold, nor scorn,
But makes integrity its monument

For all its heart desires is heaven-born.
Nobility gives birth to golden deeds

That have a glow that makes illustrious
The name of Him Who in this course proceeds,
For loyalty to truth is marvelous.

The worthy do not shine by borrowed light,
But shine alone by their magnificence;

They **have** no love, but fervent for the love for right,
And with a holy hate scorn all pretence.

The noble are refined in heart and deed,
And serving God and man fulfill their creed.

ACROSS THE DESK

AN INDIANA poet stated a truth when he wrote: "Thoughts unexpressed can fall back dead, But God Himself cannot stop them when they're said."

Some of the hazards of spoken messages are overcome by putting them in writing. "Let us have that in black and white," we often say concerning a matter of importance. But even script is no absolute protection: one cannot keep the imagination of the receiver from reading "between the lines." And when imagination takes possession of interpretation, the results are—well, they are beyond the imagination of the sender.

For example, we received just recently the official communication announcing the 1940 convention of the Ministerium of Pennsylvania. No doubt the secretary of that venerable body, with years of experience back of him, would deem his briefly worded statements of date, place, and program beyond appeal to vain thoughts. But mark you what happened to one imaginative brother when he read the suggestion to bring a flashlight to synod.

Now a flashlight is the modern replacement of the old-fashioned lantern which was carried by the pedestrian or hung from the axle of the vehicle on which one rode over darkened paths and trails. The lantern was commonly used by elderly people, or it was suspended on the mast of a ship at anchor to avoid collision. Fancy now that background for the suggestion that the mother of Lutheran synods, the pioneer of Lutheran organization gathering for her 194th annual convention in eastern Pennsylvania, should need a flashlight.

The situation is not improved if one goes back to that classical recording of the fact that one Diogenes was found carrying a lantern in the hope that by its rays he might discover an honest man. One would not like to motivate his beloved church body by citing that ancient pessimist. And before we leave him, what was the result of his quest? Did he find his man or what? We cannot recall.

Of course the interpretation is quite artificial, irrelevant, and unworthy of serious consideration. But if you care to consider some of the curious meanings given to Holy Scripture, you will not be surprised by the remote imaginings we have permitted ourselves to compose. They came to mind very readily as soon as we left the plain purpose of the secretary's advice to bring a flashlight. The Ministerium's 1940 convention is in a Pocono Mountain hotel amid surroundings less intensely illuminated than are the electric-lighted streets of the cities where the brethren annually assemble.

THE DESIRE TO UNDERSTAND

WE suggest the reading of the seventh chapter of the Gospel of St. John by those who are bewildered by occurrences of the present time. The verse from which we have taken the title of this and later paragraphs is that which records the answer of Jesus when He came to Peter to wash his feet and that impetuous apostle could not bear the thought of his Lord performing so menial a service. Jesus said to him, "What I do thou knowest not now. But thou shalt know hereafter." One remembers that the idea of serving had not yet gained command of the minds and wills of the disciples: they

had disputed amongst themselves about positions at the passover table, a significant expression of unconverted self-pride and ambition. But beyond that there were the requirements of apostleship in which they would "take pride in their infirmities" and sign themselves servants (slaves) of Jesus Christ.

What they did not use practically and what the Lord meant when He replied to Peter was the mystery to human intelligence which appears in the way things happen here on earth. We observe what life brings to some that work industriously and honestly. We see honest people defrauded by clever schemers. People who have places of value in the family, in the church and community are the victims of illness; we occasionally say we know of some who could be more easily spared if the value of their activities entered into the distribution of disease and death. And especially aggravating is the seeming failure of altruistic men and women to bring to pass changes in the social order that seem such as God could be expected to bless with His powerful favor. People often say more resignedly in outward form than in actual inner conviction, "But God knows best."

The apparent indifference of God to what mortals with quite ordinary sensitiveness to justice and fair treatment often seems proof that no supreme Intelligence, no infinite Judge, no reliable Redeemer exists. We hear it said that war among Christian nations would cease if the Arbiter of mankind's relations to each other would interpose. We have been told that in Russia and Central Europe the apostles of atheism challenged readers of books and listeners at meetings with the failure of their God to give peasants their right and workers the share due them for industry. After the first World War (how one hates to need the term first) it was definitely declared in some circles that if another appeal to arms took place, it would be the fault or the failure of the Christian Church.

Is There an Answer?

If by answer one means such an expansion of the capacity of the finite mind as will enable even the wisest and most consecrated believer in Christ to know his Lord's mind, the answer is the same No that it has always been. "Who hath known the mind of the Lord or who hath been His counsellor!" continues to be the response that is both correct and reasonable. Were the creature the equal of his creator, chaos would result from the multitude of ideals and activities. An orderly future and discerning justice are conceivable only when there is One in Whose power and wisdom are the earth and all who dwell thereon.

Limitations of human wisdom become apparent when one tries to analyze any important situation. Possibilities for development, capacities to achieve results, or to have an equitable recompense for good or for evil deeds are similar in the complexity of their factors. Ancestry, environment, language, race, culture, patience, industry, and objectives—each of these contributes or takes from the sum of any individual's living. We talk or read about an average person, but there is no such being other than an imaginary one compiled from statistics or composed

by drawing conclusions from the accomplishments of grouped persons.

Especially beyond solution does the problem become when nations or races are involved. War, for example, may be the means chosen whereby a single person—an Alexander, a Caesar, or a Napoleon—can achieve an ambition which is primarily a product of his own individual genius. Or it may be a group that has adopted the philosophy of a teacher, and that teacher may be the victim of biased religion, unmerited suspicions, failure to provide adequately for a beloved wife and children, exile and consuming hatred of society. Such were the factors in the making of Karl Marx, and his struggles took form in a book which is often called the Bible of the godless communism to which Russia gave adherence after a corrupted Christianity and a dissolute upper class made the common people ripe for revolution. Yet multitudes of persons who probably never heard of Karl Marx fashion life here and hereafter upon his experiences.

Where great international movements occur in which changes in the "balance of power" are in process, the individual is singularly at the mercy of his nation, race, and class. Human relations seem subject to tensions resembling stresses built up from which cyclones and earthquakes proceed, Nature apparently undertaking to re-establish a state of equilibrium. When the passions of stimulated racial hatreds have a part in national and racial ambitions, government becomes not only ruthless in its aggressions, but deaf and dumb to its own citizens. All are drafted in combat.

The Christian can see only that he is caught in such social tornadoes and his prayers for peace are drowned in the roar of crowds, defiant of their foe. But in time he reaches the shelter of his God Whose permissive will for the world permits evil to have its distinctive way for a time. But eventually the harbor of safety is reached.

We must not be impatient with our own limitations. The prayers of the saved may not move anger-ridden leaders to abandon destruction, but they are not lost from the hearing of God. In the words of Jesus to Peter, "What I do thou knowest not *now*. But thou shalt know hereafter." That hereafter rewards waiting for its arrival. There is no cowardice in submission to God.

THE RIGHT THING TO DO

THE American section of the Lutheran Church, Canada as well as the United States, will, we believe, give unqualified approval to the members of the Executive Committee of the Lutheran World Convention for the policy they are pursuing with reference to mission fields "orphaned" by the present war. Under Dr. Knubel's chairmanship a meeting of those entrusted with leadership was held in Chicago May 13. The objectives were authority for continuance of appeals for aid and planning to handle relief as needs appear and funds for meeting them come to hand. The secular press quotes President Knubel's observation that the entire load of Lutheranism's foreign ministry of the Gospel may temporarily rest on the Western Continent's will to give.

It is the will to give that will call for arousement and not resources. Of the latter there is an abundance. We do not even hint that immunity from conflict could be

the gift of God to a people alert to serve Him by a ministry of mercy when the world has surrendered to hatred. God's favor is not a commodity that can be purchased, even by His own earthly children. But gratitude should induce us to respond liberally to the calls for giving which we shall receive from our leaders.

We have no quarrel with the men and women who deem resort to killing fellow-men and fellow-women an action of disobedience to God and therefore a sin. The only justification for war is the defense of persons or principles under attack which are of more value than life and property. Nor do we see in war the opportunity of Christiainty to prove its unselfish obedience to its Lord. What is apparent when those protected by neutrality suffer the horrors of conflict is the rise above partisanship to obedience to our Saviour by Christians. Such service has precedence over planning for a future peace. It demonstrates an obedience to Him which is not disobedience to the requirements of loyal citizenship.

There will be official communications from the meeting in Chicago which THE LUTHERAN will bring promptly to the attention of its readers. There should be prompt response from all our congregations.

THE TITLE "REVEREND"

AMONG the titles which custom has conferred upon clergymen in America, that of Reverend is most common and we believe has its vogue because it implies a connection with what is sacred. It is neither American nor Protestant in its application: it dates back to the exercise of priestly functions and reflects in a mild way the awesome attitude of the laity toward persons entitled to stand in holy places and handle holy things.

Some differences of opinion exist concerning correct usage of the term. To two assertions there is agreement: *i. e.*, its use as a title requires the definite article, *the*, to distinguish it from other connections. Also it is not a degree conferred by a theological seminary. One therefore does not in conversation accost a clergyman with the greeting Reverend Blank. One says Mr. Blank, unless some degree such as a degree of Doctor of Philosophy, of Divinity, of Laws, of Literature, has been conferred. In that case it is correct and sometimes diplomatic to say Doctor Blank or Doctor. But Mister Blank is the safe term where one is not informed.

In written communications, the correct formula is "The Rev. Mr. John A. Blank, followed by the post-office address. Next may come Dear Mr. Blank, or Reverend Sir, or Dear Sir, but not Dear Reverend. In the Lutheran Church a clergyman having a congregation is entitled to the term Pastor in both written and verbal address.

Our adoption of the word Pastor is modified in some Protestant areas into Parson and we have been told that in Scotland the favored title is Dominie. We do not claim ability to interpret the Scot's rules of speech or conduct. He does excite our curiosity, however, when in connection with his emphasis on simplicity and "freedom from popery," he chooses for the preacher a title just two letters away from the Latin term for lord, which is *dominus*. If we were compelled to guess why he adopted the word, we would suspect it represents the claims discernible in that doughty defender of the faith, John Knox, who in the name of the Lord dominated the people from Queen Mary on the throne to the poorest lad on the Scottish hills.



(Left to Right) DEAN PERSHING, ALVIN SCHAEIDIGER, REV. CHARLES KEGLEY, PRESIDENT TULLOSS;
A LUNCHEON GROUP; PASTORS FUNK, ROBERTSON, LUTZ, MITCHELL AND SPEES

A FAITH FOR YOUTH

Half a Thousand Young Lutherans Make Regeneration the Way to Social Reform

By GEORGE L. RINKLIFF

At Wittenberg College in Springfield, Ohio, on the evening of April 27, the Third Lutheran Youth Conference sponsored by the college in co-operation with the churches of the synods of Ohio, Indiana, Michigan, West Virginia and Kentucky-Tennessee, gathered at a banquet in the Wittenberg Field House, and went to work.

Some five hundred members of those churches, youthful in years and in spirit, and representative of six states, gave their attention that evening, and in four sessions in the two days that followed, to the supreme importance of a comprehensive and firmly grounded faith for meeting the opportunities and responsibilities of life.

The Lutheran Youth Conferences at Wittenberg College have now become a definite contribution to the life of the Church in the area served by the college. Beginning in 1930, they have been held at five-year intervals, each of them having as its purpose a concretely realistic approach to the life outlook for young people, as indicated by existing circumstances.

This year, the theme of the Conference was "A Faith for Youth." In the preparation of the program, the fact was frankly recognized that young people of the present are growing up in a perplexed and perplexing world, and the question of what Christians can do about it was anticipated as reasonable and logical.

It has been my privilege to attend all three of these conferences at Wittenberg. It seems to me that at the end of each succeeding five-year interval the Conference has shown itself equipped with a better telescope and a better microscope—seeing more clearly that fundamentally all problems of life are common to all of mankind; and also, that the solution is not to be sought primarily in reforms of nations, groups or communities, but in the regeneration of the spiritual character of the individual.

Alvin E. Bell, D.D., pastor of Glenwood Avenue Church, Toledo, Ohio, was toastmaster at the banquet with which the Conference opened. Brief addresses of wel-

come were made by President Rees Edgar Tulloss of Wittenberg College; Prof. B. H. Pershing, Ph.D., dean of the Conference; President Joseph Sittler, D.D., of the Synod of Ohio; and Fred Wiley, representing the student body at Wittenberg.

The Rev. Harmon J. McGuire, pastor of Holy Trinity Church, Elgin, Ill., delivered the address, his theme being, "An Adventurous Faith." He said: "The promises of God are the sure things of life. Back of them stands our God with His divine power to make them sure. The adventure of faith comes not from the source of those promises, but from working those promises out in your life and mine. The call of Jesus to His disciples was, 'Follow Me.'

"He calls you and me with the same call. We are called to the great adventure of loving our enemies, seeking peace and pursuing it to gain the world for Christ by our witness, to take our place in an economic world and be followers of Christ in all we do. We go forth to fight the good fight and to keep the faith."

In One's Own Name

The Rev. Howard I. Pospesel, pastor of Westwood Church, Dayton, Ohio, and secretary of the Synod of Ohio, presided at the session the following morning, and the devotions with which that session was opened were conducted by the Rev. David M. Funk, pastor of St. Mark's Church, Newport, Ky., and president of the Kentucky-Tennessee Synod.

The Rev. F. Eppling Reinartz, promotional secretary of the United Lutheran Church, speaking on the subject, "An Awakening Faith," said to the Conference that morning: "Each of us must possess and be possessed by a faith that is individually our very own. Great believers must gradually become able to speak, as St. Paul did, of 'My Gospel.' . . . You must pass from an inherited faith to an experienced faith. The more wide awake our faculties for faith become, the more clearly we understand that faith is a gift. The more diligently we work as though all faith depended upon our own efforts, the

more certain we become that all, even the will to believe, is God's gift. The pure in heart see God. The conditions of great faith are not intellectual but moral. Living, growing faith has always to be at its wit's end. The more you are at your wit's end, the more your wit's end grows. To have more faith, we must use the faith we have. Like the rose vine, our faith must be wholly active at the growing point."

An age of inquiry must be also an age of faith if inquiry is to discover anything of lasting value, the Rev. Charles W. Kegley of Chicago, Lutheran student pastor for Chicagoland, told the Conference at the same session. "The strain upon faith is increased today," he said. "In the past, anti-Christian, anti-religious, disintegrating forces were limited to small geographical areas. Today, our faith must face the test of contending with world-wide paganism. The challenge of the world will serve us by forcing us to a better understanding and use of the Christian faith, by which we may answer the challenge with a conquest. We are challenged to more vigorous living of our religious convictions. . . . How can we accomplish these things? We can act together in a fellowship that knows no national or racial boundaries, in the faith that the future is not with impersonal forces, nor even in the hands of proud and selfish men, but in the mighty purposes of God."

At the afternoon session, the Rev. Carl W. Shanor, pastor of Fourth Church, Springfield, Ohio, presided, and the devotions were led by the Rev. Richard W. Albert, pastor of First Church, Bellefontaine, Ohio.

President Schulz of Carthage

President Rudolph Schulz, D.D., of Carthage College, speaking on the subject, "A Resourceful Faith," reminded the Conference that true faith is foreign to submission to dominance by man over man. "A satisfying faith," he explained, "must be independent of all men. Ours is a universal priesthood of believers. Evangelical Chris-

tianity calls for a faith resting only upon the authority of Christ.

"Yet, if we were to endeavor to acquire a faith conditioned only by the quality of independence, we would be tremendously disappointed. Every lesson of this world drives home the penetrating observation: 'Each man has a date with adversity, and adversity will not let him forget it.' . . . That's the kind of world we live in. It takes something more than high determination, lofty ambition, and true courage to cope with such a world. The glory of a resourceful faith rooted and grounded in Christ is that it alone unfailingly gives us strength to walk and not faint, even though our daily round of life be drab, commonplace and far from all that is dramatic, with little coming to us in the way of human recognition."

"A witnessing faith," Alvin H. Schaediger of Weehawken, N. J., president of the Luther League of America, said, "is also an eye-witnessing faith—a faith that sees, and by which the individual so lives that others may see the power of God in a human life. . . . We are blessed with an abundance of opportunities for being witnesses for the Christian faith. The faith of an individual is reflected in his vocation, his avocations, and even when he is, as some people might call it, doing nothing. What he believes in, others will discover in what he does and how he does it. . . . We may well remember that in every choice we make, big or little. By everything we do, we tell somebody that some things are worth more than some other things. Every decision we make can influence the decisions of others."

Movie Night

At the evening session of the second day, motion pictures were shown, "Our Mission in India," one of the films of the Board of Foreign Missions, and "The Thunder of the Sea," produced by the Board of American Missions. Prof. E. Arne Hovdesven, of the Wittenberg faculty, received an ovation at the close of an organ recital interlude between the two pictures.

On Sunday morning the Conference closed with a service of worship at which the Rev. Dr. Gould Wickey, executive secretary of the Board of Education of the United Lutheran Church, preached on the theme, "A Victorious Faith." "Christian faith is an active power in the present," Doctor Wickey said, "and not alone a promise for the future. Christian faith sees values in human beings nowhere else appreciated. Only under the inspiration of the Christian faith have the fundamental rights of the individual been recognized and democratic forms of government established."

"Before the days of Jesus, the world had intimations of immortality, but only in manifestations of nature, in longings of the human heart, and in arguments of philosophers. It was the resurrection of the Christ that opened the door to the supernatural and proved the reality of spiritual experience. . . . Human lives in all centuries of Christendom have proved that the faith of a Christian is a vital possession, constantly active in all relationships, in all thought and action—and victoriously so."

During the Conference, fifteen discus-

sion groups met to consider as many different subjects. An hour of Saturday morning provided opportunity for the young people to exchange views concerning faith and practical concerns of life—a world at war, the social life of the present, the world of business, life in a world claiming precedence for secular interests, a world antagonistic to Christianity, and a world awakened to science; and also, faith and marriage.

Saturday afternoon, the discussions of another hour centered around the program of the United Lutheran Church. Sunday morning, three discussion groups considered Christian life service.

A large part of the responsibility for preparing and executing the arrangements for the Conference was assumed by the students at Wittenberg College. Ten committees, with an aggregate membership of 125, gave time and effort for several months to perfecting all the details of the undertaking.

The work of boards and auxiliaries of the United Lutheran Church, and of agencies of the Synod of Ohio, was depicted in booths arranged for the occasion.

"EXPANDING PARISH EDUCATION"

was the general subject of a synod-wide conference held at the parish house of St. Paul's Church, H. A. McCullough, D.D., and the Rev. E. D. Zeigler pastors, Columbia, S. C., April 14. The conference was promoted by the South Carolina Synodical Committee on Parish Education. Pastors, Sunday school superintendents, chairmen of congregational parish education committees, members of Synod and Conference committees on parish education, all officers of the synodical Women's Missionary Society, Luther League, Brotherhood, and the leaders of The Children of the Church (synodical) were invited. The response was very gratifying. There were about two hundred in attendance from the 113 churches. Nearly all the pastors attended the conference. Some who were not able to come wrote in advance to that effect, thereby expressing their appreciation of the value of this new venture. Very few parishes were without lay representation. Keen interest was manifested by general participation in discussion and by the sustained attendance throughout the long program (10.00 A. M.—4.30 P. M.—one hour out for lunch).

The presence of Dr. S. White Rhyne of the Parish and Church School Board contributed much to the success of the conference. He was called on a number of times to answer questions and give interpretations. Dr. Rhyne said that perhaps this was the first synod-wide conference on parish education ever held in the United Lutheran Church.

Dr. C. E. Fritz, pastor of Ebenezer Church, Columbia, conducted devotions.

The Program

"A Comprehensive Statement of the Work Committee to the Synodical Committee on Parish Education," by the Rev. Carl Caughman, chairman of the committee; "The Functions of a Congregational Committee on Parish Education," by

Mrs. Murray Counts, member of the synodical committee representing the Luther League; "How Can a Conference Committee on Parish Education Effectively Serve?" by the Rev. M. L. Kester, chairman of the Newberry Conference Committee on Parish Education and member of the synodical committee; "The Purpose and Plan of Youth Conferences," by Dr. S. White Rhyne, executive secretary of the Parish and Church School Board; "The Present Status of The Children of the Church," by Mrs. J. V. Long, synodical secretary of The Children of the Church; "Problems of The Children of the Church in the Local Congregation," by Ernestine Sammons Jones, editor of "This Is My Church"; "My Observation and Experience in the Use of the Guide and Standards in Parish Education," by Mrs. J. B. Moose, educational secretary of the Women's Missionary Society of the United Lutheran Church in America; "Our Summer School for Church Workers," by Dr. W. C. Davis, director of the Summer School for Church Workers at Blue Ridge; "Should the Synod Promote a Separate School for Adolescents?" by the Rev. J. O. Kempson, treasurer of the synodical Children of the Church, and the Rev. Ben M. Clark, president of the Piedmont Conference; "Presentation of the Program of the Synodical Committee on Stewardship," by the Rev. C. K. Derrick, chairman of the synodical Stewardship Committee.

The Revs. E. Z. Pence and T. F. Suber, president and superintendent of the synod, respectively, have given every encouragement to the program of parish education in the synod, and participated in the conference at Columbia. There were present also the presidents of the synodical auxiliaries, members of the faculty and of the student body of the Southern Theological Seminary and of Newberry College.

The opinion was unanimously expressed that the experiment was of such value as to warrant the holding of a like conference next year.

CARL CAUGHMAN.

SUMMER SCHOOLS PLAN 1940 SESSIONS

(Continued from page 2)

church leaders. Most schools offer credit courses in both the First and Second Series, thus affording members of the schools an opportunity to work toward their Certificates of Progress. Every school affords those who attend the opportunity to grow in Christian grace and the acquisition of new knowledge and increased skill for the performance of Christian tasks.

Fortunately it is not yet too late for church workers to enroll for one of these schools. An inspiring vacation in Christian surroundings, with lasting benefits to the individual and to the Kingdom of God, and all at a modest cost, is the result of enrolling for one of the Church's Summer Schools for Christian Workers. A list of the schools and their dates, so far as this information has been received by the Parish and Church School Board appears on page 2. Further inquiries concerning the schools should be referred to the deans, chairmen, or registrars.

THE NEW COVENANT

Jeremiah Foresees How God Would Bless His Repentant People

By D. BURT SMITH

Jeremiah 31: 31-37. The Sunday School Lesson for May 26

THE prophet seriously pictured the homesickness of the Babylonian captives for Jerusalem. He did not hesitate to emphasize suffering as punishment for sins. They could not forsake God and worship idols without learning their folly and their need for returning to God. But the days of punishment would terminate; God would execute His plans for bringing them back to their own land and establishing them in their own city. When they had acknowledged the futility of trusting pagan nations, however strong these were, and had manifested repentance, then would God lead them out of captivity. He would bring them into a new covenant with Him. Their days of rejoicing would follow their days of sorrow.

Assured Ownership

In that better time to come they would realize that theirs was a doomed plan: attempting to shift blame for their captivity over to the sins of their fathers. Each generation, each person, must carry the guilt of sins committed, or, as the prophet put it figuratively: "Every man that eateth the sour grapes, his teeth shall be set on edge." The sad outcome of such a realization would be the conviction that they no longer belonged to God. Since God cannot look on sin with the least degree of allowance, they must feel separated from Him, no longer belonging to Him, no more cared for by Him. Then came the cheering word from God through Jeremiah that God would not cast them off, but would enter into a new covenant which would include the house of Israel and the house of Judah. A better condition was anticipated, closer to life than the old covenant with "their fathers," which had to do mostly with the conduct controlled by law. The new covenant was also according to law, but it was to a law written on the heart. It was to be a part of their being, an inescapable element of the inner life. Gradually, but surely, they would grow into the realization of a mutual ownership, for the Lord of the new covenant would be their God and they, because of this new covenant, would be God's people. This ownership was assured. It guaranteed a fellowship that pertained to the deeper significance of life. It implied a constant growth in the fuller understanding of God. Of course the covenant was not merely something handed them unconditionally; they had their part to fulfill. The first step toward meeting the demands of the covenant was repentance for their sins. Jeremiah foresaw that such repentance would take place. God surely would fulfill His part of the covenant. Again there would be established that blessing which accompanies confidence in belonging to God.

Needless Teaching

This covenant relationship would gradually obviate the necessity of exhorting

people to be taught concerning the existence of God. With God's law written on the heart there would be no dominance by idols, and the promoters of schools for teaching the folly of idolatry and the wisdom of knowing the true God would no longer be needed. This was a sweeping promise that "from the least of them unto the greatest of them" they would know God. No longer would they be subject to the whims of scribes who might, or might not, interpret for them the words of the law, according to their feelings. They might not possess copies of the written law. They might not be privileged to read and interpret it for themselves. But this was no deprivation for them since the law was in their hearts and God was their teacher. Contingent on their being taught and on their learning was forgiveness by God. Here was a sweeping promise of God, that He would forgive their iniquities and that He would remember their sins no more. That was a long-range promise of God for the people who had sinned so freely in turning to idolatry. He would forgive and forget. What more could they want of God than that? What greater reward could be promised in return for their sincere repentance of their sins? The prophet must have rejoiced in making this gracious promise. The people, we trust, grasped the promise, not overlooking the required repentance.

God Dependable

But the promise seemed too good to be true. If God would punish them for their sins by letting them be captives to a foreign power for a long time, could He be expected to change His plans? Would He be able to fulfill His promise? Some defense of his words must the prophet make, for he had promised more than Israel

THINK OF THESE

How much greater is the Christian's assurance of forgiveness and restoration than Jeremiah's hearers could have!

What we say and do express our religion; they do not make us religious.

We can know the fulness of God in Christ, but that knowledge is never thrust upon us; we must be willing to be taught.

Personal relation to God through faith in Christ is always a new covenant to the believer.

DAILY BIBLE READINGS

- M. A New Covenant. Jeremiah 31: 31-34.
- T. A Sure Covenant. Jeremiah 31: 35-37.
- W. Keeping Covenant with God. II Chronicles 7: 14-20.
- Th. The Promise in the Rainbow. Genesis 9: 8-17.
- F. The Covenant of the Supper. Luke 22: 14-20.
- Sat. The Mediator of the New Covenant. Hebrews 9: 11-15.
- S. God's Law in the Heart. Mark 12: 28-34.

could hope to realize. The prophet went to nature for a hint at the sturdiness and dependableness of God. Israel believed that nature was God's agent, the expression of His power. They saw the majesty of the lights in the skies, and had learned they were unchangeable in their dependability. The sun never failed, nor did the return of the seasons. Israel believed that all this was because of God. The prophet offered the proposition that when nature failed then they would doubt God's ability to make good His promises. The vastness of the heavens and the depth of the earth were surely beyond human measurement. We think we have developed ways of measuring the earth, the sea, and the air, but the vast areas of the unknown in all these remain untouched and incalculable. When they could measure all these wonders of nature, Jeremiah decreed, then they could fear that God would cast off Israel, remembering their sins against them. But until such time, they could be sure of the dependableness of God: His promises would be fulfilled. God never fails to meet His part of a covenant. Only we can spoil the covenant relation with God. No matter how surprising to us His covenants are, He does not fail to live up to them.

DIVISION OF WORK

It is good sense to divide up the work, each sharing in it, whether it be a material work or a piece of church work. The early church caught the idea of planning a division of work so that ministers could do their best, undisturbed by worrying details. That division of work brought the laymen into activity for the work of the church. It was a sensible plan. It operated on a safe principle. As long as the principle was followed all went forward well; only when individual differences asserted themselves was the plan wrecked. Even God's finest plan for human welfare fails when persons refuse to work under the plan.

We have the division of work in all phases of work. Governments have carried this to a fine degree, so that we have specialists in this and that, and assignments to fields of work, the hope being that all will be well done and nothing neglected. In schools we observe how the division of work is operating. Because pupils of different ages have different needs to be met, and because not all have the same life purpose ahead of them, the work to be done with them is divided among teachers of different qualifications. The home is a continuous illustration of the division of work. At least it should be true that nobody in a home goes free from assigned work. Something for which each one is responsible should be the regulation in the home. By this division of work more will be done and with greater ease, and surely with more justice to all who work. This same general rule about the wisdom of having a carefully worked out plan for the division of work applies to the church. In each congregation this should be the way of administration, that there is a division of work, so that nothing goes undone and each has something to do. Thus the elephant's load is not forced on anybody.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

THE CHRISTIAN'S DAY

Psalm 145: 1-7; 104: 23, 24

"LAY hold on eternal life," was the urgent message of aged Paul to youthful Timothy. Time, in the Christian view, is not a matter of quantity but of quality. A day is valuable in accord with its accomplishments. Each day has the same number of hours. The Christian must ask, "How were those hours invested?"

Shakespeare wrote of a day:

"What hath this day deserved? what hath it done;

That it in golden letters should be set,
Among the high tides in the calendar?"

If we could begin each day with the assurance that sometime this question would be asked about it, we might be better stewards of our time.

Henry D. Thoreau is responsible for the following observation: "To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. It matters not what the clocks say or the attitudes and labors of men. . . . The millions are awake enough for physical labor; but only one in a million is awake enough for intellectual exertion; only one in a hundred million to a poetic or divine life." The wasted days of the prodigal sons of a good Father-God lie all about us. The greater part of the Father's family does not know the meaning of thrift in the terms of hours and days. Do you?

A Segment of Life

A day is a segment of life. It is an artificial division of life into days, in one sense of the word, just a matter of convenience in reckoning time. In another sense there is a divine authority for dividing time into days. The Creator established the day when He set the sun in the heavens and the earth turning on its axis.

A day is a definite part of a life. To waste a day is to waste a part of life. To devote a day to things that have eternal qualities is to make a good investment of a part of life. This thought must not make us lose the joy of life. We should face each new day in something of the emotional state of the surgeon about to perform a major operation. If his nerves become too tense, if he thinks too much of the life at stake, there could not be the assurance and the professional joy in his work that are essential. We must not open our eyes on a new day in fear and trembling, reminding ourselves that living is a terribly solemn business. If we do, we will break sooner or later, we will lose the art of living and all satisfaction in life. We must not talk with Emerson of "hypocritical days," as though the days were our enemies seeking to deceive us. The day is a part of life, and life should be lived normally.

How long the days seem to children! School hours drag for most and only the play time seems to pass quickly. But as

we grow older, as we seek to pack more and more into each day, the march of time becomes a race. Twenty-four hours, no more, no less, in each day. Eight for sleep, eight for work, and eight for recreation was the old formula. However it is divided, it is a very short segment of our lives.

No Return Engagement

A day spent is like a coin. It is gone. There will be others to come, but it cannot be spent again. Did you ever watch a child with a coin to spend? Before the toy or candy counter there is long indecision. Even a child knows that buying is always a choice between this and that, and it cannot be both. If it can always be both for a child, if every wish is gratified, there is certainty that a spoiled child is in the making. The Father-God is not foolish in giving us a day to spend at a time. To give us days without number would leave us spoiled children never acquiring a true sense of values. There will be other days that we can spend in the light of our present failures as well as in the light of our present successes. This very day when past, will never return.

A New Day

Here is a favorite quotation from Arnold Bennett's "How to Live on Twenty-four Hours": "The supply of time is truly a daily miracle. You wake up in the morning and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours! It is the most precious of possessions. . . . You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect and the evolution of your immortal soul. Its right use, its most effective use, is a matter of highest urgency and of the most thrilling activity."

Life is the raw product coming day by day to our own personal mills. It is "unmanufactured tissue." What will we make of the days as they come? Will we use on each new day the skill acquired in manufacturing our yesterdays? Each new day is ours to shape.

For Work

The night was made for rest but the day for work. Like most of our blessings, we only appreciate work when we have none. How many could echo the experience of Charles Lamb? When released for life from the drudgery of his desk in the India office, he wrote, "I would not go back to my prison ten years longer for ten thousand pounds." Two years of doing as he pleased and he was writing, "I assure you no work is worse than overwork; the mind preys on itself—a most unwholesome food. I have ceased to care for almost anything. . . . I am a sanguinary murderer of time." Be thankful for useful employment.

For God's Work

"The gospel abolishes labor much as it abolished death. It leaves the thing but

it changes its nature." The farmer digging in the soil makes a very grubby business of it so long as he leaves God out of mind. The gospel reminds the farmer that he is a partner in the business of digging. He discovers service qualities in the thrusts of his spade. He is preparing to help God grow food for hungry folks. He is working with God to win a livelihood for his family. He is even a partner with God in the profits he can honestly lay by, that is, he is a partner with God in profit making if he is thinking of property in unselfish terms. He lays by in order to share, in order to further the work of God on earth.

This is a clever age, far too clever. Our world has been so smart that it thought it had solved problems of international relationships without taking God into account. Farmers have thought too that crop growing was a matter of chemicals and intelligent labor. Too many of our so-called world leaders are sneering at Christian ideals. In the words of another, they delight in "roistering adown our highways heaving dead cats into sanctuaries and calling it clever." Industry apart from God will in the end defeat itself, it will build machinery with which to commit suicide.

It is God's day, this day of ours. It is to be lived *for* God and *with* God. Each hour should be spent in fellowship with Christ. Henry van Dyke sang in "The Tiling of Felix":

"This is the gospel of labor, ring it ye bells of the kirke,
The Lord of Love came down from above
to live with the men who work."

These lines, too, are a call to realization of God's partnership with us in the work of each day:

"They who tread the path of labor, follow where Christ's feet have trod,
They who work without complaining do the holy will of God,

Where the weary toil together, there am I among my own,

Where the tired workman sleepeth, there am I with Him alone."

In the story of Florence Nightingale we have the picture of her day-long devotion to her business of nursing. Her biographer tells of one day of eight hours, spent almost entirely on her knees fitting bandages to the limbs of wounded soldiers. Men wondered at the endurance of this pioneer among the women nurses in wartime. The source of her super-human service is in the three-word phrase, "*on her knees*." Not merely the bowing of the knees, but the kneeling of the soul gives the secret of the day lived in partnership with Christ.

* * * *

To LEADERS: Topic date, June 2. Quiz questions: What makes a day too long? too short? hard? easy? well-spent? ill-spent? How is the day of a Christian different? Next topic, *The Christian's Year*.

BOOK REVIEWS

THE PSALMS FOR EVERY DAY

By Jane T. Stoddart. Cokesbury Press, Nashville, Tenn. Pages 382. Price, \$3.50.

Following a fine chapter on "The Psalmist's World," the author has arranged a long list of illustrations gathered from literature and life. These are printed under verses of psalms to make their meaning clearer. The book is "a companion to the Psalter, with morning and evening readings to accompany the daily portions of Scripture as arranged in the Prayer Book of the Church of England." The scope is the entire list of the psalms, so allotted as to be read in thirty days. The illustrations are not trite, but for the most part new and modern. Their value is for the reader; the preacher will find the book usable, for it is carefully indexed. It has been referred to as "a very notable achievement."

The author is well known in religious literature as the writer of several notable books. In this volume she has done more than collect "stories"; and she has also given her own comments on her understanding of the psalms.

Teachers will find here helps to make richer the lesson material, to show how the psalms have meaning for everyday living.

D. BURT SMITH.

ALONG THE WAY

AND OTHER POEMS. By Robert H. Hiller. Fleming H. Revell Company, New York. 1940. Pages 88. Price, \$1.00.

Dr. Hiller is professor of Greek and Art History at Wittenberg College, Springfield, where he has had a long and distinguished career. He has gathered into this little volume the best of his verse written during the past forty-seven years. His translation of the "Odyssey" in present-day English prose appeared in 1925. In this newest volume one finds a section devoted to Greek translations in verse. Certainly Greek translation could never be dull under the writer of these vivid lines from the "Odyssey," titled, "The Oldest Joke in Our Literature":

"Who art thou? Of what race? And where are thy city and kindred?

On what ship didst thou come? Thy sailors, how brought they thee hither

Unto our Ithacan isle? And who do they claim that they are then?

For I presume that on foot thou never didst manage to get here."

A section devoted to Personal Verse appealed to me for its associations as well as for its values. Dr. Hiller's parents lived just next door to my home, and when he writes:

"Oft through the mist of memory's glad tears

There walk the ghosts of half-forgotten years,"

he voices my own memories and expresses emotions that lie in my heart. In this group there is another gem that presents the author at his best:

"I'd like to go before you, Dear;
For I should be so lonely here
With you away.

Yet even in that world of bliss,
So much superior to this,

I cannot say
That I'd be perfectly content—

No, not if even there I went—
With you away."

In addition there are sections in the volume titled Nature, Religious, Alma Mater, Translations, and even a delightful group of Humorous Poems. To those who find inspiration in verse, "Along the Way" will be one of those select volumes kept close at hand for leisure time enjoyment. Dr. Hiller's verse is not only mechanically perfect but carries that vital spark that marks the truly poetic soul.

AMOS JOHN TRAVER.

SEVEN NEW TESTAMENT CONVERTS

By William B. Riley. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1940. Pages 110. Price, \$1.00.

"Our readers," states the author in his preface, "will discover that these chapters deal entirely with variations in conversion."

Fully bearing out this prefaced statement, William B. Riley thereupon discusses the varied conversion-experiences of seven New Testament characters, a ruler, a harlot, a blind beggar, a sorcerer, a state treasurer, a Roman centurion, and a sales-lady.

Dr. Riley shows an intimate and intelligent grasp of Scripture, and throws the light of study upon his subjects with fine discretion for the dynamic movement in each conversion. The narratives are well illumined, especially in the latter half of the book, with illustrations worthy of repetition in any preacher's discourses. Outlines accompany the text, a lesson in alliteration and application. One of them: "Simon the Sorcerer: As a Success, as Susceptible, as Smitten."

This, the second in a series of "sevens" of the Bible, follows the publication last year of "Seven New Testament Soul-Winners."

The expositions were presented in sermon form in the First Baptist Church of Minneapolis, Minn.

ERNEST TONING.

RELIGION IN THE REICH

By Michael Power. Longmans, Green and Company, London, New York, Toronto. Pages 240. Price, \$2.00.

This book is written by an Englishman primarily for British readers, printed in England. In the Foreword five principal sources are acknowledged, one French and four English. But the real value of the writing lies in the author's personal investigation. Fifty-eight of the total 240 pages deal with Protestant phases and the remaining portion is devoted to Roman Catholic situations both in Germany and Austria. The author makes every effort to be objective. A seeming Roman sympathy

and implied subscription to papal supremacy over against the sovereignty of the state makes it quite informative for the American reader, in view of the subtle dialectics on the subject in this country employed by Rome, to which he is systematically exposed.

"The state, by demanding the totality of the German people, body and soul, asks for something that the church cannot give up. . . . The tragedy of the struggle is that both sides are right and logical in their beliefs. Both are uncompromising. Both, to be genuinely successful, demand a thing that they cannot share—the soul of the German people." "The Nazi persecution of Christianity" in connection with smuggling and perverts is treated apologetically for Rome. But, Mr. Power also quotes "an average intelligent National-Socialist" as saying, "the churches are packed and the clergymen are paid (by the state). The Führer has built churches, hundreds of them. He has never closed a single one. . . . Is that persecution?" Niemoeller? "He just attacked and attacked, Sunday after Sunday." The riot against the Archbishop's palace in Vienna with its 1,240 smashed windows was perpetrated by Roman Catholics themselves, you learn from the context.

The book is written in fluent conversational style, and reader interest is maintained from beginning to end, greatly aided by clear print. Friend or foe of the Nazi regime will equally benefit by studying this book.

MARTIN SCHROEDER.

GRACE AND TRUTH

By J. F. Strombeck. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1939. Pages 160. Price, \$1.00.

This is a study of the grace of God in the fourth gospel. It has value for the Bible student in its distinctive approach. The author holds that the synoptic gospels present Jesus as moving under the law. His teachings there are offered to the Jews on legal grounds. In distinction, he believes that John offers a Christ Who has discarded law for grace and truth. Since we do not accept his premise we cannot fully approve his interpretations. No doubt the grace approach would make a helpful study of all four gospels.

AMOS JOHN TRAVER.

HAVE YOU LOST GOD?

By Winfred Rhoades. J. B. Lippincott Company, Philadelphia. Pages 104. Price, \$1.00.

This little book deals with the dilemma of the suffering life. It presents a prescription on "finding" God for those stricken of life and soul with the "loss" of God. The author declares the quest for God to be the supreme adventure of the human spirit. The loss of the certainty and comfort of God is like losing one's own identity.

While tending toward the intellectual in presentation, as experiential in the author's own spiritual development, it breathes a splendid spirit. The writer's faith and spirit go back to the mediaeval mystics for refreshment.

H. BRENT SCHAEFFER.

OPEN LETTERS

"AM I A PACIFIST?"

Dear Sir:

You ask me if I am still a pacifist. Let me answer you by telling you of two dreams that have disturbed my sleep.

Formerly, I would waken from my slumbers with an overpowering sense of horror: War-men killing one another, bayonets, bullets, exploding shells, and hideously torn and splattered flesh and blood. Carrion piled high that so short time before had been men who loved even as you and I love; men with skills and dear ones and hopes. Aghast with unbelief, I would awake again and again, and wonder that man could kill man—without hate oftentimes; man going out to win a contest that was to be decided by pitting creative minds and loving hearts against the flying bullet and bursting shrapnel: to kill or to be killed.

That dream is not altogether gone. I still, as we all must, recoil from the incredible horror of flesh and blood and heart-stopped in a twinkling by a meaningless missile.

Yet more recently another dream has turned my slumbers into a nightmare. Now as I awaken I have been running, running. Breath comes hard from the mad haste and choking fear—overhead is the roar of planes, and bombs are falling about me. Someone calls to me to run to the trees. I run and run for a great tree and just as I get there a gun blasts from beneath the tree. War does come.

Not long ago it seemed man must realize his folly and make war no more. But we believed too little and did nothing realistic about our dreams. Now, for the present, however much some may wish to live in peace, others will plunder and destroy them.

You and I as ministers of the Gospel must take care that we have no share in the creation of a new war fever. We don't like the brutality of power politics, nor do we relish the doctrines of certain parties that under the guise of caring for the masses plunder the middle classes and destroy the wealthy in order to create power and wealth for a new and ruthless class of gangster rulers. However, we do not labor under the illusion that with a crusading spirit we can go into battle and restore order and decency. Whatever and whomever we may dislike in the international situation we must not help our fellows on the road to war. Amid all the discordant voices we must hold fast to the Christ.

But these dreams of mine are more than nightmares. We behold the present tragedy. I do not believe the myth that preparedness is the way away from war. Ultimately arms point in one direction. Yet it seems apparent that the defenceless nation must be the victim of the marauders of our world. Thus, while I say that we must not help to build up a war psychosis, there is an even greater guilt that we must avoid: we dare not be responsible for keeping America criminally unprepared.

I mean literally what I once said: great guns planted like vast forests along our coast lines, mighty ships of defence chained

to our shores, warbirds in great swarms that lose their wings when they have gone more than a thousand miles over the oceans' vapors. I would gag our gold-braided (braying) admirals and generals. Treat the other fellow who comes to our shores to do business as I wish to be treated upon his shores; and incidentally, the other way around: treat him as he treats me. I would stay at home with my pistols and go abroad with my good will, not thinking to live alone, but proving my determination to live at peace if permitted.

CHARLES C. SELLERS.

Scalp Level, Pa.

SEPARATION OF CHURCH AND STATE

THE first amendment to our Constitution provides for separation of state and church: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This amendment does very plainly forbid Congress to establish any religion. It puts all religions on the same footing. The teaching of a distinctive religion in any state school is evidently out of the question.

But a question presents itself to any inquiring mind: Does that mean that the state schools must not teach the history of religion? Must the history of Israel be shut out of the curriculum? Or must the establishment of Christianity be cut out of the study of the history of Rome? Can the reign of Charlemagne be intelligently studied without reference to the church? Can any student of history gain an intelligent conception of the crusades while ignoring the religious conception of the times? One might go on asking questions about the history of ethics in relation to religion. How could a student become well trained without the knowledge of the religious history not only of Jews and Christians but also of the religious conceptions of the Hindus and Chinese and others?

Have we laid stress upon the First Amendment that was never intended when we exclude religious teaching in our state schools? In studying Greek and Roman history, it would be impossible to ignore their religious conceptions. Ordinarily there is no objection to studying the mythology of those ancient people. Why then should our young people not study the rise and progress of the Christian religion in our state schools?

While state and church are separate, there is no reason why a good citizen should not be taught to know what the church teaches any more than that a good church member should know what the state expects her citizens to know and to do. As organizations, both state and church have their own specific realms of operations and should in no case interfere with each other. The state should not establish a church nor do anything to interfere with the legitimate functions of the church, or, for that matter, with any established religious organization, so long as

they do not run counter to the established laws of the state.

If teachers in state-controlled schools are not to teach Christianity or any other religion, then they should refrain from teaching things that are contrary to the doctrines and beliefs that are precious to established religious bodies within the state, unless they have truths to teach that contradict religious beliefs. Agnosticism and destructive skepticism should have no place in the classrooms of our state schools.

W. H. BLANCHE.

PROPER POSTURE

Fort Madison, Iowa

Dear LUTHERAN:

To THE inquiry about posture I will give my view as a layman. The Confessional Service in the Common Service Book reads, "Let us humbly kneel." To my view this is correct. I have had many arguments in this matter. Too many of our churches do not have kneeling benches, and I find pews are too close together to kneel facing the altar. I think this is why many people kneel with their backs to the altar. I also see no reason why we should not always kneel in all churches when communion is administered, instead of standing and having the elements handed out. I am no authority, but I still insist on kneeling in confession and at the altar while the sacrament is administered.

My question is: Should all our churches be rearranged, kneeling benches installed, and communion rails be placed? This would be a great expense. Where would we get the funds?

CASPER H. LYON.

WHAT IS REVIVAL?

IT WOULD be more than just ordinarily interesting to know how many thousands in this land during recent years have been praying for a revival. Of course there has been a wide range of fervency in these prayers, and they have been offered with a greater or less understanding as to what is involved. If they were better informed as to the immediate and personal implications of such petitions, perhaps many would cease. Better so, however, if others at the same time and by the same token would be helped to pray more understandingly, and therefore more sincerely and earnestly. Let us ask Dr. Wadsworth to instruct us: "Revival is a new obedience to Christ on the part of a great number of the people of God. General conviction of sin among Christians starts the revival; distress over newly discovered, unforgotten sins gives momentum to revival; but when these sins are repented of and Christians confess their faults one to another and pray one for the other, revival *actually* is here."

Now, do I want revival to sweep America? And am I ready to say, "Lord, let it begin in me?" It works like that.

HORACE W. BIKLE.

LIFE seems to be not a state of being, but a process of becoming.—Henry Van Dyke.

WOLVERINE WANDERINGS

By the Rev. Aksel C. Larsen

THE Michigan Synod observed the twentieth anniversary of its organization at the annual convention May 13-15. Christ Church, Detroit, the Rev. W. I. Hackenberg pastor, was host. Synod met in old Christ Church, Detroit, for its organization meeting twenty years ago. Dr. A. H. Keck, the first president of the synod, was the banquet speaker Monday evening, May 13, and Dr. F. H. Knubel, president of the United Lutheran Church, the official representative of the Church at the sessions of synod. May 14, a public Lutheran Rally was held in Christ Church, at which time Dr. Knubel was the speaker. Detailed account of the meeting of synod will appear elsewhere in THE LUTHERAN.

Dr. S. C. Burger, a missionary for forty years in India, visited several churches on the territory of synod early in March. The work on the field was presented in a most interesting and graphic manner. This year Dr. Burger retires from active service in the foreign mission field of our Church. His presence and messages were appreciated to the fullest extent by all who met and heard him.

During Lent, the Wittenberg College A Cappella Choir of Springfield, Ohio, sang concerts in Christ Church, Detroit; Trinity, Grand Rapids; and Trinity, Kalamazoo. This fine musical organization sang to crowded churches. Soloist with the choir this year was Mr. Fritz Krueger, son of a professor of Wittenberg and Hamma Divinity Schools. Mr. Krueger is now a member of the Philadelphia Opera Company.

The Rev. Frank P. Madsen, Luther Memorial, Detroit, was recently elected to the Board of Directors of the Lutheran Charities, Detroit. The Charities, a social mission projected, sponsored and supported by the Detroit Lutheran Churches, has recently opened a branch for its work in Saginaw.

Dr. Edwin Moll, executive secretary of the Board of Foreign Missions of the United Lutheran Church, spoke on Finnish Relief in the First American Lutheran Church, Detroit. The Men's Chorus from the Bethlehem Finnish Lutheran Church provided the musical numbers for the occasion.

Auxiliaries Active

The twentieth anniversary year of synod was marked by the revival of at least two latent organizations. The Detroit Church School Association met in Bethel Church, Detroit, to lay plans for the revival of the *Sunday School Teachers' and Officers' Association*. Dr. C. J. Rockey opened the meeting with introductory remarks on the importance and influence of the organization. Departmental discussion groups highlighted the meeting. Officers for the association were elected and plans were laid for a continuance of the organization.

The Brotherhood of the Michigan Synod will hold its first convention after several years of dormancy. The convention will be held in Redeemer Church, Lansing, May 25. Plans are being pushed for a Men's Rally at Lansing the following day. An

excellent spirit prevails among the men which augurs well for the future of our Church in Michigan.

The Southwest Michigan District Sunday School Teachers' and Officers' Association held their spring conference in Trinity Church, Grand Rapids, April 14. The highlight of the sessions was the observance of the eighty-first birthday of Governor Luren Dickinson. Governor Dickinson delivered the address at the evening luncheon. The guests at the meeting became the proud possessors of the Governor's autograph accompanied by the seal of the State of Michigan. Each Sunday school represented at the conference contributed one or more numbers to the program.

The Women's Missionary Society of the synod held its annual spring conference in the new Redeemer Church at Lansing April 17. The mission chapel was crowded to the doors by the 200 or more representatives from the local societies. Mrs. C. K. Lippard, missionary to Japan, spoke at the morning and afternoon sessions of the work of our Church among the Japanese. Challenging thoughts were brought to the women as Mrs. Lippard described living conditions in Japan since the beginning of the war with China. Mrs. Gertrude Hendrickson, president of the synodical society, addressed the women on the theme, "Conference." The Society presented the host congregation with a piano bench and stool as tokens of appreciation.

From the Detroit Area

The Rev. Jerome Kaufman was installed pastor of Jehovah Church, Flat Rock, in December. Pastors Stickles and Schildroth delivered the charges to the pastor and the congregation. Pastor Kaufman has taken up his new work with enthusiasm and the congregation is making important forward steps under his leadership.

The First Hungarian Church of Detroit reports that English services are being held every Sunday by the Rev. Martin Lehman. Temporary officers have been selected until the actual organization of the English division takes place. Pastor Lehman is serving the English field under the direction and supervision of the Board of American Missions.

After ten years of distressing conditions in maintaining the missions already organized on the field of synod, new work is being started by the Rev. H. C. TerVehn, missionary of the Board of American Missions. Pastor TerVehn is greatly encouraged by the prospects for the organization of a congregation in a new section of northeastern Detroit. Many people have expressed their willingness to affiliate with the congregation. Services are being held in a commodious new store just completed in the community. Bethel Church, Detroit, provided the first month's rent of \$50. Reformation, Detroit, provided fifty used folding chairs, and some other equipment and \$15.

Augsburg, Detroit, the Rev. William S. Avery pastor, observed its fifteenth anniversary during the week of April 7-14. Dr. A. H. Keck, a member of the Home Mission Committee at the time of the congregation's organization, delivered the ad-

dress at the anniversary banquet held in Hope Church April 14. This congregation reports fine success in its debt retirement program and is looking forward to a building program.

Olivet Church, Detroit, the Rev. Vernon E. Kotter pastor, observed its tenth anniversary since beginning worship in its present church April 7. A banquet was held in the social room of the church April 14. Pastor Kotter recently attended the institute conducted by the Board of Social Missions at Chicago. Dr. C. J. Rockey accompanied him.

Bethel Church, Detroit, the Rev. Herbert E. Schildroth pastor, received an amplifying system, the gift of Mr. and Mrs. J. L. Myers in honor of their parents. Chimes and hymns are broadcast from the church tower during the week preceding the services. A new church office was recently completed connecting the vestry and the parsonage. A part-time secretary has been added to the staff of Bethel's busy pastor.

Resurrection Church, the Rev. Robert Sala pastor, is much encouraged over the preliminary reports of its financial campaign for the raising of funds for its new building. The sum of \$2,000 has been pledged to be paid by August. Substantial increases in attendance at services is reported by the pastor. The congregation hopes to begin a building program in the not too distant future.

Luther Memorial Congregation, the Rev. Frank P. Madsen pastor, reports twenty-three adult accessions on Easter. This is the largest accession of adults at one time in the congregation's history. A school of religious music has been organized among the youth of the church between the ages of 9 and 15 years. The children meet for one hour of voice training once each week under the tutorship of the choir director. As high as forty children are being trained for choir work under this plan. A nominal fee is charged each member for the instruction. The Leaguers at Luther Memorial are developing real talent in dramatics. The League has presented several plays that have brought requests for repeat performances in other churches. The congregation was recently commended by the Board of American Missions on the payment of a 30-month loan in a period of four months.

Hope Church, Dr. C. J. Rockey pastor, reports the organization of a Brotherhood. This constantly growing and active congregation reports record attendances during the Easter season.

Out-state Churches

St. Paul's, Battle Creek, the Rev. J. Fennig pastor, reports \$700 set as a goal for reducing indebtedness. A special committee was appointed. Four fine letters were mailed to the membership and a visit was made with each family. Net result! The sum of \$1,086 was pledged and the congregation's outlook brightened. Attendance has increased and a new spirit prevails among the members.

Ascension, Pontiac. The Rev. Ewald Berger reports the largest Easter attendance in history. Ten new members were received Holy Thursday. The congrega-

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tion has been in its new building a little over a year and, faced with almost insurmountable difficulties, is steadily progressing and overcoming many of its problems.

Trinity, Kalamazoo. The Rev. Claudius Jensen with the assistance of Miss Dorothea Traeger, former president of the Hub Region of the Lutheran Student Association, is making fine progress with the Lutheran student work on the campus of Western State Teachers' College. The students have fine quarters in the Union Building in which to hold their meetings.

Redeemer, Lansing, the Rev. Aksel Larsen pastor. Lutheran student work at Michigan State College, under the direction of the American Lutheran Church is one of the outstanding examples of Lutheran co-operation. Pastors of the American Lutheran Church, the United Lutheran Church, Augustana Synod and the United Danish Lutheran Church in the central Michigan area have for a number of years contributed toward the promotion of the work among the students. Recently the American Lutheran Church promoted and completed the organization of a Lutheran Student Fellowship along the lines of the Lutheran Student Foundation at Ann Arbor. An excellent start has been made. It is hoped that a student church will be organized in East Lansing, where a large community church serves the town of 10,000 and student body of 6,000. The work is now ten years old and the Lutheran student population approaches 500. A pastor, supported by the American Lutheran Church, will be placed on the field.

Redeemer Church reports excellent attendances during Lent and Easter. Twenty-four members were received, including the confirmation class of eleven. Gifts of a flag staff and pulpit lamp were received on Easter. The new church is proving a center of interest for many denominations in the city desiring low-cost, attractive church structures. The congregation is making excellent progress in its finances, having reduced its indebtedness by almost \$500 in the first six months in the new building.

CARTHAGE COLLEGE

THREE speakers from three states will headline the program of the sixty-sixth annual commencement at Carthage College, Carthage, Ill., June 1 to 3, according to an announcement made by President Rudolph G. Schulz.

The commencement address will be delivered June 3 by Col. Frank Knox, Chicago, publisher of the *Chicago Daily News* and 1936 candidate for the presidency of the United States.

The Rev. John I. Meck, Racine, Wis., will preach the commencement sermon Sunday morning, June 2, and that evening the Rev. Dr. Frederick J. Weertz, Des Moines, Iowa, will deliver the baccalaureate sermon.

“LEARN to keep your wants simple. Refuse to be owned and anchored by things and the opinions of others.”

SUSQUEHANNA UNIVERSITY

will celebrate its eighty-second annual commencement with noted speakers and a busy program of alumni activity for Alumni Day. President Fred P. Corson, of Dickinson College, will deliver the commencement address in Seibert Hall Chapel, Monday morning, June 3. Henry H. Bagger, D.D., president of the Pittsburgh Synod, will deliver the baccalaureate address in historic Trinity Lutheran Church, Selinsgrove, Sunday, June 2.

On June 1 the traditional Alumni Day has its special interests for the returning grads, who will cluster about the campus trees for reunions, attend the annual Association luncheon, alumni banquet and dramatic presentation by the Susquehanna Theatre Players.

The alumni association was organized June 4, 1884. The institution was founded by Dr. Benjamin Kurtz, of the early and foremost Lutherans in this country, in 1858.

The association now embraces 2,700 alumni and former students; 35 per cent are teachers, 12 per cent ministers, 8 per cent business men, 3 per cent physicians, 3 per cent lawyers, and all of the leading professions are represented. Susquehanna alumni are located in thirty-six states and twelve foreign countries. There are nineteen district alumni clubs active in Pennsylvania, New York, New Jersey, Delaware, District of Columbia, and Maryland. There are also eight state and sectional districts comprising all of the United States.

THE MOUNTAINEER

By the Rev. A. B. Leamer

THE West Virginia Synod has conducted three most interesting conferences in as many weeks. The first was that of the *Western Conference* at Parkersburg, the Rev. David E. Kinsler pastor; the date, April 14. The general theme was, "The Literature of the Church and Its Importance in Our Educational Program," very helpfully and thoughtfully presented. It is vital to the needs of the Church that her membership be informed, and too much stress cannot be laid upon the importance of using the splendid materials that we have offered us by the Church and the Boards and other agencies, such as the Luther League, Brotherhood and Women's Missionary Society. The helps in the new Children of the Church program are the best that we have seen. Our leaders in the congregations should secure samples of these good things and plan to use them as helps in building interest in the local church.

The *Eastern Conference* met in Bittinger, Md., April 30, where Pastor A. C. Curran is carrying on one of the most successful rural programs that we know about. It was a pleasure to meet in their newly decorated house of worship and to note the interest and the joy among the members. In a few weeks they will have their new pews, which will add comfort and beauty to the already attractive auditorium. The program was built about Jesus "Teaching Them." Those presenting the discussions gave some helpful glimpses into the teaching program of Jesus and from there led into a discussion of the teaching program of the Bible. Those old prophets were real instructors, and many a worker in the church in our day could do nothing better than follow the lead of these men and women of old who knew their task, understood the people and their needs and applied the truths of the Word in a practical and helpful way. There is no greater textbook on teaching than God's Word.

The Task of the Men

The Luther Brotherhood of the Eastern Conference met at Fairmont, on the afternoon and evening of April 21, where Pastor Harold L. Hann is in charge. This was the tenth anniversary meeting and the underlying theme was the task of the men of the church. It is interesting to note that the men have grown a bit ashamed of the fact that they have in times past "Let the women do it." They now want to share some of the pleasures, joys and satisfaction of helping make the church a more effective power both at home and elsewhere. It was our privilege to have with us Dr. Amos J. Traver, who addressed the meeting in very practical and helpful words at the afternoon session. In the evening a moving picture portrayed "The Life of the Apostle Paul." It seems to me that great good can come by bringing to the people these visible presentations of the great work done by those whose names are synonymous for things that are worth while, for the eye is a great medium of education.

The Fairmont Brotherhood has made a startling revelation of the moral and spir-

itual conditions in their high school. Only 43 per cent of the white children attend Sunday school and 61 per cent of the colored are in the Sunday schools; that only 31 per cent of the white children attend service and 59 per cent of the colored children. Thirty-four per cent of the white parents attend Sunday school and 46 per cent of them attend service; while 63 per cent of the colored parents attend service. This survey does not include the Roman Catholic membership. I am sure that this is a true cross section of any urban community, and it may hold good in our rural communities as well.

Dr. David R. Huber

I cannot help but add my meed of appreciation of the life of one of my best friends and to say that my association with him in Iowa is one of the pleasantest of my memories. The beautiful church in Sioux City, Iowa, was a monument to his foresight and will to bring our Church into the leadership of that growing city, and its present splendid growth has its roots in those days of consecrated endeavor on the part of Pastor Huber and his interested and helpful wife. We need more of these adventurers in the building program of the Kingdom.

ON THE WING

By Milton J. Bieber, D.D.

AFTER a very happy sojourn of nine busy, fruitful months in one of the finest and fastest growing suburbs in the country, we again packed up our few belongings and bade a regretful farewell to our former and numerous new-made friends in Washington and Silver Spring and again turned our faces westward.

Parting from good friends is never joyful. Though there may be surface smiles, deep down in the heart there are aches and some tears. A half year's intimate Christian fellowship with individuals in their homes, in the sanctuary, at frequent meetings of organizations, produces ties that are sacred.

We came to Silver Spring, Md., the last week in July 1939. We soon visited persons in their homes. We later sang and prayed with them and preached to them at our initial public service September 10. We met them Sunday after Sunday and during the week. We learned to love them, for they were faithful and devout and responsive. We baptized some parents and their children. We confirmed fathers and mothers, sons and daughters. We endeavored to speak words of comfort to those who laid away their dead. We administered the Holy Communion to them—to some who had lapsed—to some for the first time. We frolicked with the children, we counseled with their elders—we preached the Word to sinners (all) Sunday after Sunday. We were just becoming acquainted with others when "the time of our departure was at hand" and our sojourn among them became history.

There were difficulties, disappointments, rebuffs, heartaches, but we forget unpleasantnesses in the great joy of bringing a new congregation into the world, directing many souls to Jesus, and strengthen-

ing the faith and the Christian courage of many others.

This, our twenty-ninth child, is a lusty infant, full of vigor and stamina, bubbling over with joy in its sturdy growth. It has learned to walk and to talk and to pray.

"It is great to be out where the fight is strong,

To be where the heaviest troops belong
And to fight there for man and God!

O, it seams the face and it tires the brain,
It wearies the limbs until one's friend is pain

But it is great to be out where the fight is strong,

To be where the heaviest troops belong
And to fight there for man and God."

The Shepherd

It is always a problem to secure a proper shepherd for a young flock. The making or the unmaking of a congregation depends largely on its first permanent pastor. Is he a missionary? Is he able? Does he have tact, patience, faith, courage? Does he possess initiative, vision, godly ambition?

These and other qualities are found in the Rev. Frederick J. Eckert and his competent helpmeet. A graduate of Gettysburg College and Seminary a year ago (his wife also a graduate of Gettysburg College), he received excellent practical training as assistant under the tutelage of the Rev. Dr. C. C. Rasmussen, the gifted pastor of Luther Place Memorial Church in Washington, D. C. He entered upon the pastorate April 15, and April 21 he was installed.

It was a great day! The largest attendance (160) in St. Luke's history taxed the capacity of Masonic Hall, the regular meeting place of the congregation. The Rev. E. G. Goetz, Zion Church, Washington, president of the Eastern Conference of the Maryland Synod, installed Pastor Eckert; and the Rev. R. C. Sorrick, Messiah, Baltimore, Mr. Eckert's former pastor, preached a helpful sermon to pastor and people. The writer had charge of the service. Everybody was happy.

Welcome

Tuesday evening, April 25, members, friends, brethren, the officials gathered to say, "Thus shall it be done to the man whom the King delighteth to honor." Dr. A. J. Traver, president of the Maryland Synod; Pastor Goetz, president of the conference and of the Washington Ministerial Association; Mr. Martin McGrory, president of the Maryland Synod Brotherhood; Miss Frances Dysinger, executive secretary of the Inner Mission Society of Washington and Vicinity; the Washington pastors, including the dean of pastors, Dr. L. M. Zimmerman; the representatives of St. Luke's organizations—all extended cordial welcomes, to which Pastor and Mrs. Eckert feelingly responded. There was instrumental and vocal music, and the ladies served tasty refreshments during a delightful social hour.

Finale

April 28 Pastor Eckert preached his introductory sermon on "Forward Through Prayer," which was very well received. At a special congregational meeting at the

close of the service, St. Luke's "launched out into the deep" by deciding to purchase a church site, 200 x 234 feet, on a prominent corner centrally located, thus insuring stability and proving the faith and courage of the congregation. At this service the congregation also expressed words of appreciation and "farewell" to Pastor and Mrs. Bieber, with the addition of a white envelope. Thank you, dear friends! God bless you all!

The congregation was organized January 14 with 100 charter members and now has 117 confirmed and 165 souls. The aim of Pastor Eckert and St. Luke's is to have 200 members by January 1, 1941. Through the Rev. Mr. Eckert a number of beautiful additional gifts for altar and pulpit have been promised and received.

The Board of American Missions is highly pleased with St. Luke's progress.

GOPHER NOTES

By the Rev. A. H. G. Gjevre

ANOTHER Easter has made history, and with it many have again made the annual pilgrimage to the houses of worship—some to worship, others possibly came because of custom or habit.

Regardless of the why, all our churches here in Minnesota in common with others of our faith throughout the land, had only one subject—worship of the risen Christ. Our experience is verified from contacts with many of our brethren that this was the best Easter as regards attendance.

In *Holy Communion Church, Minneapolis*, the Rev. E. J. Wackernagel pastor, a complete set of altar paraments are beautifying the church. Pastor Wackernagel received one of the largest groups of members his church has experienced for many years.

Holy Trinity Church, Minneapolis, the Rev. C. H. Bartsch pastor, received 112 souls into membership on Ash Wednesday, March 20, and Easter Sunday.

St. Mark's, North Saint Paul, the Rev. C. T. Breest pastor, can look back with joy to one of the most fruitful years of this historic congregation. One of the largest communions on record was experienced this recent Lenten season and Easter. The council has recently secured new chairs for the choir, a large blackboard has been installed in the church parlors by one of the members of St. Mark's. Other notable improvements were the redecorating of the interior of the church last year, and recently the laying of new sidewalks along the church and the parsonage.

Organist Honored

Last November 12, *St. John's, Lakeville*, which is served by the writer, began a series of silver jubilees. On that day was celebrated the founding of the congregation some twenty-five years ago. Our anniversaries have extended over a period of months, rather than the customary weekly celebration. April 11, *St. John's* could hold a celebration seldom experi-

enced by many congregations, for it marked the completion of twenty-five years of service by our faithful organist, Miss Myrtle Sorensen. During these years Miss Sorensen has likewise served most acceptably as a teacher in our church school and has not missed more than fifteen Sundays in all these years. On the festival occasion given in her honor, addresses were made by the president of synod, the Rev. Dr. R. H. Gerberding, and by a neighboring pastor, the Rev. J. R. Sonnenberg of Oxboro, as well as by the pastor of the parish. The splendid Junior Choir of the congregation sang in honor of their organist. Miss Sorensen was presented with a leather-bound Bible, a Common Service Book and Hymnal, and a chest of silver.

April 18 the *St. John's Lutheran Ladies' Aid Society* recalled twenty-five years of service for the Kingdom of our Lord. Five charter members still living in the community were guests of honor. Addresses were made by Miss Nanna Lindahl, missionary to India, now home on furlough. Others who brought greetings were the Rev. H. J. Motz-kus, the Rev. Emil Neuhardt, and the Rev. A. Juvland of a nearby Norwegian Lutheran Church. *St. John's* is about to undertake the redecoration and remodeling of its chancel.

St. Luke's, Oxboro, served by the Rev. James R. Sonnenberg, has recently redecorated the interior of its fine church. *St. Luke's* has had a remarkable growth of late.

Wednesday evening, April 24, the twentieth anniversary of the founding of *Northwestern Lutheran Theological Seminary* was recalled at a banquet held in the Seminary Commons. Addresses were delivered by the Rev. John I. Meck of Racine, Wis., who spoke in behalf of the synod; the Rev. William Niebling, who spoke as a representative of the alumni; and by Mr. J. K. Jensen, who represented the Seminary Board. During its twenty years of history *Northwestern* has sent 135 men into the ministry.

A HAPPY DAY IN JUNE

The Mary J. Drexel Home and the Philadelphia Motherhouse of Deaconesses will be "at home" to the members of the Philadelphia Deaconess Association and friends Saturday afternoon, June 8, from 2.00 to 5.00 o'clock. Are you planning to come?

Last year about one hundred of our friends were with us, this year we would like to have two hundred. Why not make that visit you have been planning to the Motherhouse on June 8? You will find the Motherhouse family ready to greet you; also many of your friends who are interested in our work.

The afternoon will start with devotions in the chapel at 2.00 P. M., and this will be followed by a visit through the institutions, for those who wish to see them. Later, tea will be served around the fountain in the garden. You and your friends are most cordially invited.

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Serving Jesus

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AMERICA, AWAKE!

By the Rev. G. Z. Stup, Harrisburg, Pa.

THIS seemed to be the ominous summons in all the great messages sounded out in the sessions of the eleventh annual convention of the Pennsylvania Council of Churches, meeting in Harrisburg, Pa., April 29 and 30. The Rev. Henry S. Leiper, American secretary of the World Council of Churches, spoke upon the theme of the convention, "Christian Unity and the World Community." "The world," he said, "is in the grip of men who deny the basic elements of society—faith in God, in men, and in the moral law. The church must unite to combat this evil."

Under the head of "Comity and Missions," it was brought out that in this country there are 400,000 foreign families looking for jobs. From these come most of the migrant workers. They are a lonely, discouraged people, waiting for someone to lead them. The church has not discovered them yet, but must do so soon.

Town and country churches have always made their contributions to save America. Over fifty per cent of our churches are rural and in small towns. From two to four per cent of these are dying yearly. They must be saved. Seventy per cent of the people who join city churches and forty-eight per cent of the ministers come from these churches.

"The Dynamic of Human Progress"

was the topic of the first evening session. It was forcefully presented by Dr. Barclay Acheson, associate editor of *The Readers' Digest*. He showed that free governments, under which men can get ideas and then fight to put them into practice, have always been the governments that have led the world forward toward social justice. "In the United States," he went on, "we are well through one of the greatest revolutions in history. Particularly in the last ten years I marveled that we have not had blood running in our streets. Our technical changes and industrial improvements have been amazing, but no more so than our strides forward in public morals. This forward movement over the world has been led by free nations, which were in turn led by enlightened minorities which had the right to combat practices they thought detrimental to human welfare."

He attacked mechanistic governments, superimposed upon a people, regimenting them, forbidding the least deviation from the prescribed method of life. In these governments religion is banished as effectively as possible, for religion is the dynamic which gives people ideas on bettering their lot and that of their fellows. He flayed the philosophy which holds that democracy is outmoded and incapable of working in the present age of abundance. "It's time," he said, "for someone to plead the cause of democracy and free governments. It's time to tell the world that we have an efficiency which has wrought the changes it has, which has prescribed ballots for bullets. Freedom and liberty are creative forces, not privileges to be enjoyed idly."

"The greatest need in the church is a penetrating evangelism," said Dr. Harry C. Munro, Chicago, speaking on the sub-

ject, "Vitalizing Adult Religious Experience." Modern life is complex, not like the simple life, motivated from one center. It has many segments, and the church is just one of its many interests. Religion is like a compartment of life, and God is kept in a corner. God must be in the center and vitalize every phase of life.

Worst and Best

"When the world is at its worst, the church should be at its best," said Dr. Jesse M. Bader, director of the World Christian Mission, which will begin its meetings in this country September 29, 1940, and close March 23, 1941. One of the primary objectives of this mission is to "reach the unreached" and add new members to the church as well as reclaim old ones. He urged laymen to prepare for this redeeming work.

At the closing session two great messages were brought. One was by the Rev. Dr. W. O. Lewis, general secretary of the Baptist World Alliance, most of whose work has been in London and Paris for the past twenty years. He declared that European nations mistrusted the United States after its repeated failure to take part in the post-war conferences intended to settle its problems. He said that the aid of the United States to refugees has thus far been trivial, and that relief needs after the present war will be huge, much higher than after the last war. The United States should be ashamed to get rich from this war. We should use profits of this war to help pay the relief bill this war will settle on the world. He closed with a plea for Christian denominations in our land to stand firmly behind their fellow denominations in Europe. "Not all Germans are pagans, but the German government is pagan. Not all Russians are atheists, but the Russian government is atheistic," he said. Christians in the United States must support Christians in Europe if Christianity is to survive.

China's Open Door

The second speaker, Dr. Walter Judd, medical missionary to China, said that the United States is now financing Japan's aggression in China and supplying virtually all its war materials. The door to Christianity is open now in China after 125 years of effort to bring it about by Christian missions. It is open because Chinese see the way in which fellow Christians react to Japanese terror. Two problems threaten forever to close this door. The one is Japan; the other is ourselves, the United States. Japan, he warned, aims at domination of world markets by the use of confiscated materials and serf labor. To do this they are attempting to destroy the leadership which China always has had from her educated men. They re-introduce narcotics which missionaries have fought for years, purely as a means of subjugating their victims.

As a second problem he spoke of how the United States sends missionaries, pours money in to relieve famine, flood, and earthquake calamities, but continues to supply Japan with war materials and buy its goods. Then he posed this question: "Will women give up silk stockings and men silk ties now or their sons later?" It is rightly called a poser.

Resolutions

1. A protest against "our government's continued participation in the war in China by permitting the sale of basic war materials to Japan," and a plea that legislation be passed to forbid it.

2. A plea that Pennsylvania churchgoers unite to oppose the legalization of Sunday movies which will be voted on in many districts this fall.

3. Approval of local units of the League for Protestant Action which has campaigned against infringement of civic and religious liberties and suggests that investigations be made relevant to setting up more such units. This action was the result of the Rev. Dr. N. R. Melhorn, editor of *THE LUTHERAN*, speaking on "The American Way of Government," and in view of the fact that the greatest threat to our liberties is held to be present indifference and ignorance by Protestant churchgoers of the Commonwealth.

4. Rejection of the arms program as a solution to unemployment.

5. Insistence that church members be allowed to consult their consciences relative to military service and opposing the principle of military conscription in so far as it disallows conscientious objectors.

OF SACRED MEMORY

Mrs. Helen I. Fox, "The Mother of St. James," Lebanon, Pa., Fondly Remembered

ST. JAMES congregation, Lebanon, Pa., is providing for the perpetuation of the memory of Mrs. Helen I. Fox, who died recently after having reached the ninetieth year of her life. She was widely known not only in Lebanon but also in Pennsylvania as an active and indefatigable church worker. She had been with St. James Church since its very beginning but she will be long and definitely remembered because at the fiftieth anniversary celebration of the founding of that congregation which occurred October 15, 1939, she "stood before the largest crowd at the anniversary celebration and addressed for twenty minutes a congregation who eagerly expected to hear a few words of reminiscence from her."

"The Mother Fox Candle Fund has been formed as a memorial to one whose light will shine through this generation and whose life will be told to future generations comprising membership at St. James."

She was the daughter of the Rev. William Gerhart, who was one of the pastors of the Lutheran Church in Jonestown. She worked with Dr. T. E. Schmauk, pastor at Salem Church, Lebanon, who was instrumental in establishing the mission which is now St. James Church. Time, treasure and talent were given freely by her to work in the Sunday school and church, and won for her the friendship and confidence of those who came in contact with her Christian life.

THE LUTHERAN is indebted to her pastor, the Rev. Charles P. Cressman, for the following tribute to the life of Mrs. Fox. It appeared in the 1940 Year Book of the congregation, which was dedicated to her.



MRS. HELEN I. FOX

"There she sat—day in and day out, month by month. An occasional automobile ride was her only diversion. The years had not taken away the kindness of her face, and her eyes were crystal clear, her mind keen and alert. She knew all about St. James congregation. More than that, she knew more about what was happening in the United Lutheran Church than many persons half her age.

"She was a fervent reader of her church paper and as her pastor entered her room on his weekly visit she would proudly lift her LUTHERAN and ask her pastor if he had read a certain article or sermon. To her left was her Bible and her copy of "Light for Today." These were her sources of inspiration and strength. She knew that at least forty-nine other of "her children" in St. James Church use "Light for Today" for their meditative moments, and she liked to think that they were praying and thinking the same thoughts as she.

"And there behind her Bible one found the *St. James Bulletin*. With eagerness Mother Fox awaited her weekly bulletin. She liked to have it before the service on Sunday for she said, 'I always sit down with my bulletin and church book and go through the entire service at church time. That way I worship with you.'

BELOVED AT NEWBERRY

Asbury Francis Lever, known affectionately by hosts of friends as "Frank Lever," for thirty-seven years a member of the Board of Trustees of Newberry College and since 1935 its chairman, died suddenly at his home near Columbia, S. C., early Sunday morning, April 28.

Dr. Lever was graduated from Newberry College, Newberry, S. C., in 1895 with first honor. He also won the Junior Oratorical Medal and other honors, preparing himself for public service. He was always intensely interested in education. He held the honorary degree of Doctor of Laws from the University of Maryland and from his alma mater.

After his graduation from Newberry Mr. Lever taught one year, then became secretary to Congressman J. W. Stokes. Dur-

ing that period the young secretary studied law and earned his LL.B. from Georgetown University. In 1900 Mr. Lever was elected a member of the state House of Representatives. The following year, when Congressman Stokes died, Mr. Lever made the race for Congress and was elected.

For nearly twenty years he served his district, his state and his nation as a member of the national House of Representatives. He was no provincial legislator. He loved his country and he soon became nationally famous as a member of Congress. The leaders of national thought and policy were among his closest friends.

In 1902 he became a member of the Committee on Agriculture and served there throughout his term. When Woodrow Wilson entered the White House Mr. Lever became chairman of this powerful committee and served in that capacity throughout the Wilson administration.

Important Committee Head

As chairman of the agricultural committee Dr. Lever directed the legislation which resulted in the creation of the agricultural extension work for the nation. It was a hard fight he waged, for this was something new in the national legislation and the opposition was bitter. But Mr. Lever's success was a tribute to his vision and leadership.

He was the real author of the Smith-Lever Act, generally considered his greatest contribution to the nation. He was co-author of the act which was finally passed to regulate cotton future trading. He was a pioneer in the movement to set up a system of rural farm credits and it was due largely to his dogged determination, aggressive and skilful leadership, and wise foresight that the federal farm loan act of 1916 was passed by Congress. At the annual convention of the Farm Bureau Federation in Indianapolis about 1920, 8,000 delegates whom Mr. Lever had addressed gave approval by a rising vote to the suggestion that he was the grandfather of American agricultural legislation.

At the personal request of President Wilson, Mr. Lever resigned from Congress in 1919 to become a member of the Federal Farm Loan Board. He organized the first Joint Stock Land Bank south of the Potomac and east of the Mississippi and made it one of the strongest farm mortgage institutions in the South. At the time of his death he was with the Farm Credit Administration as director of public relations.

Funeral services were held in St. Paul's Lutheran Church, Columbia, where he was a member, Tuesday morning by his pastor, H. A. McCullough, D.D. Interment followed at Clemson College. Mr. Lever was a life trustee of this great agricultural and industrial institution and its interests were dear to his heart.

"Frank Lever had hosts of personal friends who grieve that he is dead. He was always kind, always helpful to his people. He loved his fellowmen. The Great

Master called: Come quickly. He answered the summons.

"He loved his alma mater and gave to it affectionate concern. By its army of alumni he was admired as one of its shining lights. After life's fitful fever, 'Peace, perfect peace.'"

S. J. DERRICK,

Professor of History, Newberry College.

"AWARENESS" THEME OF CALIFORNIA SYNOD'S W. M. S.

THE forty-eighth annual convention of the *Women's Missionary Society of the California Synod* was held in Grace Church, San Jose, Calif., April 23-25. Delegates and visitors joined members of the Synod of California for a joint Communion Service Tuesday morning.

The theme of the convention was "Awareness." Mrs. P. J. Kramer conducted the devotions and developed the theme as follows: "Aware of Our Blessings—Our Talents—Our Lord's Command—Our Faith." The theme was further developed in these messages: "Awareness of United Strength," Mrs. J. E. Hoick; "Awareness of Our Obligations," Mrs. E. A. Trabert; "Awareness of Others," Mrs. John Hjort; "Awareness of Social Missions," Mrs. Caroline Enders Young; "Awareness of Our Opportunities," Mrs. Clarence Chelson; "Awareness of Our Young Women," Mrs. Grace Esther Chelson; "Awareness of Service in India," Miss Florence Welty; "Awareness of Our Children," Mrs. William Keighley; "Awareness of Our Trust," Mrs. Margaret Linebaugh; "Awareness of Our Possibilities," the delegates.

The total registration was 167, of whom 51 were accredited delegates. There are 47 Women's and Young Women's Societies with an active membership of 874. Total receipts for the year amounted to \$4,390.27.

Officers for the ensuing year are: President, Mrs. P. J. Kramer; vice-president, Mrs. Guy L. Hudson; recording secretary, Mrs. L. D. Swanson; statistical secretary, Mrs. Iva A. Baltzly; treasurer, Mrs. W. B. Scheel; historian, Mrs. Laurence Chelson.

An invitation for the next convention was received from the Women's Missionary Society of First Church, Los Angeles, and was unanimously accepted.

MRS. C. S. IZENOUR.

MUHLENBERG COLLEGE

WOMEN graduates of Muhlenberg College to the number of 135 were recently entertained at a dinner in the Commons with President and Mrs. Tyson as hosts. This was the first meeting of the Muhlenberg alumnae. Dr. Tyson welcomed the guests and Dr. Isaac Miles Wright, head of the Extension School, delivered the main address. There are 373 alumnae to date. Mrs. Dewey Fuller, president of the Women's Auxiliary, told of their organization twenty-five years ago, when they began by sewing socks and football uniforms. Since then they have paid for the \$20,000 Skinner organ in the chapel and carried out a \$10,000 program for developing the beauty of the campus.

A motion that the women graduates form an Alumnae Association was passed.

PARISH WORKERS' CONFERENCE

The Parish Workers' Conference of the Ministerium of Pennsylvania, Central Synod of Pennsylvania and Maryland Synod was held at the Baltimore Lutheran Deaconess Motherhouse April 24 and 25. The theme was, "Strengthening Our Spiritual Experiences." This was discussed under three topics: "Our Own Spiritual Life," by Dr. Harvey D. Hoover of Gettysburg Theological Seminary, for which he said there are two things that we must practice: Receptivity and Adoration. The second topic, "The Spiritual Life of Our Church," was presented by the Rev. L. Ralph Tabor, pastor of Third Church, Baltimore, Md. He stressed these thoughts, "What Can We Bring?" and "Temptations." The third topic, "The Spiritual Life of Our Community," was given by the Rev. P. S. Baringer, Trinity Church, Baltimore. "Unless we change the individual, we will never change society. Jesus' work was carried on through the faithful few." Devotional periods were led by Dr. Foster U. Gift, Sister Sophia Jepson

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Wednesday evening a Communion Service for the members of the Conference and the Motherhouse family was conducted by Dr. William A. Wade, assisted by Dr. Gift.

Officers for the coming year are: President, Bertha A. L. Weber, Reading, Pa.; vice-president, Sister Madaline Schaefer, Washington, D. C.; secretary, Maxine Skinner, York, Pa.; treasurer, Florence Hines, Philadelphia, Pa.; advisory member, Sister Bertha Schwanawede, Wilmington, Del.; editor of *Journelet*, Sister Mildred Winter, Williamsport, Pa.; publisher, Sister Janet Coiner, York, Pa.

BERTHA A. L. WEBER.

FORTY YEARS OF SERVICE

The fortieth semi-annual convention of the *Women's Missionary Society of the Chicago Conference of the Illinois Synod* met April 23 at Woodlawn-Immanuel Church, Chicago, Dr. C. E. Paulus pastor. The morning session opened with a devotional service at which Dr. Paulus spoke on the convention theme, "For unto whomsoever much is given, of him shall much be required." Luke 12: 48.

The business session was opened by the president, Mrs. H. E. Mathisen. Greetings were extended by Mrs. A. H. Roseen, president of the local society; Mrs. H. S. Bechtolt, president of the Illinois Synod Society; by card from Miss Edythe Eykamp of India; by telegram from the Central Conference Society. The president gave her splendid yearly report of work done, and the roll call of presidents showed that only a few societies were not represented.

Dr. Armin G. Weng, president of the Illinois Synod, was introduced and spoke briefly of how much the synod appreciated the work done by the women of Illinois. At their meeting they passed a resolution that all new mission congregations form a Women's Missionary Society.

Former Presidents on Hand

Mrs. L. O. Cooperrider explained the Love Gift of \$50,000 for work in India in recognition of the centennial of the beginning of work there. Illinois' share is to be \$3,500. Mrs. A. O. Becker, historian, gave highlights of the twenty years as a conference. A number of former presidents were present: Mrs. J. Allen Leas, first president, 1922; Mrs. C. E. Paulus, Mrs. John M. Bramkamp; Mrs. J. R. E. Hunt, during whose term a piano was bought and sent to Japan for use in the kindergarten, and the Golden Jubilee Fund of \$3,600 was raised; Mrs. S. O. Sardeson; Mrs. F. C. Matson; Mrs. J. H. Johnston, during whose term the young women started their own conference (1932); Mrs. H. S. Bechtolt, during whose term the first all-American Negro Church was organized in Chicago; and Mrs. H. E. Mathisen.

Reports of Department Secretaries showed an increase in the work, in attendance and offerings at all meetings.

The afternoon devotions were led by Mrs. C. E. Paulus. The speaker of the afternoon was Frederick L. Coleman, D.D., missionary to India since 1914. He has been in charge of the high school and dis-

trict work, and for the past ten years professor in our Theological Seminary at Lutherburg. He spoke on "Women in India," contrasting the dark and the bright sides of their lives since hearing the gospel.

The historian reported a number of churches and societies celebrating anniversaries during the year and seventeen deaths of members. Mrs. A. Johnson, interdenominational secretary, urged all the women, as individuals or as societies, to join the women's department of the Church Federation, and spoke of China relief and relief for other war-torn countries. The Rev. F. A. Kunz announced the Long Lake Summer School; Mrs. Paulus the Geneva and Winona Summer Schools. One new Young Women's Society was announced. Sister Freda was introduced and brought greetings from the Chicago Social Center, and announced that one young woman would enter the Baltimore Motherhouse this fall. Mrs. Bechtolt announced the general convention to be held the first week in October in Des Moines.

The registrar reported 263 registered; six pastors, one missionary and one deaconess.

The following officers were elected: Mrs. Henry P. Schaeffer, president; Mrs. O. B. Torrison, vice-president; Mrs. A. C. Johnson, recording secretary; Mrs. F. A. Rohde, statistical secretary; Miss Ida Larson, treasurer. Mrs. F. A. ROHDE, Sec.

PHILADELPHIA CHURCH BREAKS GROUND

GROUND-BREAKING exercises were held Sunday afternoon, April 21, when St. Peter's congregation officially began erection of a new church building.

The new building, to be erected on a corner lot at 74th Avenue and Briar Road, in the West Oak Lane section of Philadelphia, Pa., will be of Colonial-type architecture, using Chestnut Hill stone throughout. The plans arrange for integrating the present structure with the one being built. After the new unit is ready for occupancy, the present building will be remodeled and used as an educational building.

This is the second time in ten years that St. Peter's has outgrown their facilities. Organized in 1930 with thirty-five members, they began in a rented store on Ogontz Avenue. In 1933 they erected at their present location a small chapel in which they have worshiped since. The congregation has grown rapidly and now numbers more than 500 members, and the chapel is so inadequate that it has been found necessary to conduct two services Sunday mornings in order that all members may find opportunity for worship.

The Rev. Clarence W. Rhoda, who has been pastor of the congregation from the time of its organization, officiated at the ground-breaking. Assisting him were four men from the Lutheran Theological Seminary in Mt. Airy who have done clinical work at St. Peter's during the past four years: the Rev. Joseph Schantz, Senior Fellow at the seminary; Mr. Ivor Willis, Mr. Paul Schmiedel and Mr. Luther Linn. The choir of fifty voices, under the leadership of Mr. Guy McCoy, assisted by the Sunday school orchestra of thirty pieces, furnished special music for the occasion.

LUTHERANS ADDRESS GOVERNMENT

Resolution on Neutrality and Peace Adopted
by Conferences of the American
Lutheran Church*

A RESOLUTION urging that America keep out of the European war in order to preserve the "great divine principles of justice and freedom" was adopted during the recent conventions of the Texas and California districts of the American Lutheran Church.

In accordance with the vote of these conventions the resolution on neutrality and peace is being submitted for the action of all districts of the Church. Copies have also been sent to officials of the United States Government and to the heads of the various Lutheran bodies in this country.

The text of the resolution follows:

"Whereas the Lutheran Church of America deeply appreciates the principles which made the United States of America 'the land of the free and the home of the brave'; namely, the freedom of conscience, separation of church and state, states' rights, and the principles of democracy; and

"Whereas the world by reason of the conflagration in Europe is in danger of losing these great divine principles of justice and freedom; and

"Whereas the United States is being flooded with propaganda intended to draw it into this impending holocaust of destruction; and

"Whereas internal subversive elements are at this time endangering our democratic principles and with them the freedom of religion, of speech, and of the press, and are thereby undermining our American form of government with all its precious institutions;

"Therefore be it resolved: That the California District of the American Lutheran Church, in convention assembled on April 9-12, 1940, is of the conviction that the cause of democracy, of freedom, and of justice can best be served by the United States of America;

"First, if the United States remain strictly neutral in this present war, conscientiously observing the advice of George Washington concerning 'foreign entanglements,' lest, by being drawn into the war, the United States sacrifice its own liberty and in consequence, lose its opportunity to give sane directives for rebuilding of a devastated, impoverished and despairing Europe when the war is ended;

"Second, if every honest effort be made to uncover any and all subversive activities in our land;

"Third, if we firmly stand by the principle of religious freedom as well as the principle of separation of church and state and oppose any movement that militates against these principles;

"Fourth, if we bear in mind that all peace efforts and social or economic cures will fail until the people of the United States again return to faith in God and to His moral order.

* The American Lutheran Church was formed in 1930 by a merger of the Buffalo, Iowa and Joint Ohio Synods. Its headquarters is at Columbus, Ohio. E. Poppen, D.D., is president.

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"THEREFORE WE CALL UPON:

"First, the churches and their people to proclaim with renewed emphasis such return to faith in the Triune God and His moral order;

"Second, the government of the United States that it do all within its power to keep our beloved country out of the European conflict;

"Third, the press of the land to counteract the evil results of foreign propaganda by presenting facts in their true light;

"Fourth, pastors of churches fearlessly to testify against sin, setting forth its destructive consequences, and energetically to proclaim the Gospel of Jesus Christ as the only remedy for the individual and society in these dark days;

"Fifth, all districts of the American Lutheran Church to make this resolution their own."

A ROGATIONTIDE SERVICE

FEELING that a revival of Rogationtide would be an excellent and appropriate thing in our rural church, the Rev. Leo S. LaFontaine suggested the idea to the church council of Mt. Zion Church of the Pleasant City Parish. This was two years ago.

The order followed was along the lines of the ancient celebration. Immediately after the regular church service, the congregation formed a double column. The pastor, vested in a black gown, and the congregation following, proceeded a short distance to a large fenced lot, and then prayed the litany as the procession proceeded around the square of the lot.

After this the Order for the Blessing of the Fields was used. The order consisted of four parts, one said to the east, one to the west, one to the north and one to the south. Each part consisted of a psalm, the Gloria Patri, responses, the collect and the blessing, with the last part substituting a Gospel from the fourth chapter of St. John's Gospel and the Our Father for the blessing. The original psalms, 85, 126, 147; responses and blessings of the ancient order were used.

The service was well attended and the entire congregation participated in beseeching God's blessing upon the fields,



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seeds, fruit trees and the tillers of the soil. We believe it teaches in a vivid way, the scriptural truth, "So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." (I Cor. 3: 6, 7.)

The Carthage College A Cappella Choir appeared in concert at Orchestra Hall, Chicago, Ill., Wednesday evening, April 10, under the direction of Prof. Elmer Hanke. Fifty-five churches of the Illinois Synod, the Wartburg Synod, and the Slovak Zion Synod co-operated. In commenting on the program, two Chicago dailies remarked, "The fifty-odd members of the choir sang with their usual exactitude and good attack. . . . The singing was excellent, the tone was clear and large and the parts were balanced with notable suitability so that there was a constant impression of great and unusual strength. There was a large and appreciative audience."

VALUABLE BUS SERVICE

A SERVICE which *Trinity Church, Appleton, Wis.*, began the first of the year and which has proved itself successful is provided by the Sunday school bus. This bus makes two trips every Sunday morning to bring children from outlying sections of the city to the church. It carries about seventy-five children every Sunday morning, making one trip around the central, northwest and southwest parts of the city and a second trip across the river and around the southeast sections. The service was begun with the idea of carrying on during the winter months, but if it seems worth while, it will be continued throughout the year. The Rev. C. H. Zeidler is the pastor of the church and Mr. Carl Roehl is superintendent of the Sunday school.

Pastor Zeidler writes: "This proved an effective means of maintaining a high average attendance during that portion of the year when parents hesitate to send the little ones out into the wintry blasts. On one particular Sunday, when because

of the extreme cold and a blinding snow-storm our attendance in church was cut in half over the Sunday before, our Sunday school attendance fell off only two per cent from the previous Sunday.

"The bus is provided the Sunday school by the Wisconsin-Michigan Power Company, which holds the franchise for transportation within the city. The school pays \$3.50 per Sunday. This cost is made up through increased offerings and an occasional special offering. Because of the peculiar location of the church, we were forced to adopt some means of drawing people and children from more remote parts of the city. This is one idea that worked."

PERSONAL

MARCH 31 marked the close of the fifteenth year of the ministry of *Wilson P. Ard, D.D.*, in *Messiah Church, Denver, Colo.* During that time the church has grown from a mission to a vigorous, self-supporting congregation; the mortgage has been reduced to \$3,500, and all indebtedness to the Board of American Missions has been paid. Each year the benevolence apportionment has been paid in full and many times overpaid—in 1939 the record was 131 per cent. Dr. Ard reports 550 members received into the church, 161 baptisms, 339 weddings and 509 funerals.

To observe this anniversary the council and congregation presented the pastor and his family with a beautiful basket of flowers and the Rev. O. F. Weaver spoke gracious words of congratulation. This congregation is twenty-five years old and has had four pastors: Dr. John E. Hummon, the Rev. J. C. Trauger, Dr. H. A. Anspach, and Dr. W. P. Ard.

The Rev. W. E. Derr, retired, familiarly known in the California Synod as "The Bishop," has been honored by the synod in his election as president at the recent convention in San Jose. He is a member of Grace Church, Alhambra, Calif.

Mr. Oswald Elbert of Brooklyn, N. Y., a senior in the Philadelphia Theological Seminary, has accepted the call to become assistant pastor of the First Church, Columbus, Ohio. Dr. Lewis P. Speaker pastor. Mr. Elbert will enter upon his new duties June 15, well equipped to engage in the direction of young people's work. He attended the World Youth Conference at Amsterdam last summer, and has traveled and studied abroad.

George H. Hillerman, D.D., pastor emeritus of Trinity Church, Pasadena, Calif., has been conducting preaching missions during and since Lent in the following churches: First, San Diego; Alvarado Street Church, Los Angeles; St. Luke's, Huntington Park, Calif.; Redeemer, Portland, Ore.; and Trinity, Longview, Wash. Interest and audiences increased from night to night, with an audience in Longview that completely filled the nave and the balcony. He plans to arrange several series of these expository and evangelistic studies for next fall and winter, each series to cover eight days.

E. A. Ottman, D.D., has resigned as pastor of Gilead Church, Center Brunswick,

N. Y., after a period of service lasting sixteen years. He will retire from the active pastorate after spending forty-eight years preaching the gospel. The death of Mrs. Ottman last December was an important factor in this decision.

Many improvements have been made to the church property. The pastor reports the following pastoral acts: 123 funerals, 74 infant baptisms, 52 weddings. At the final service of his pastorate, June 23, in Gilead Church this year's confirmation class will be received into membership, and the communion will be administered.

Gilead congregation is 194 years old and has sent forth into the world a number of young people as pastors and missionaries who have made a success of their undertaking.

GETTYSBURG COLLEGE

DR. ALEXANDER J. STODDARD, superintendent of schools of Philadelphia, will be the speaker at the 1940 commencement exercises of Gettysburg College to be held June 3, Dr. Henry W. A. Hanson, president of the school, has announced.

Dr. Abdel Ross Wentz, president-elect of the Gettysburg Theological Seminary, will deliver the baccalaureate sermon June 2.

WAGNER COLLEGE

THE entire library of *Edwin Markham*, until his death March 8 the dean of American poets and internationally famous writer, critic and thinker, will become the property of Wagner College, Staten Island, New York, under the terms of his will. The collection of 15,000 volumes includes one of the best private collections of American and English poetry in the country. In addition there are unusual books in a wide variety of fields, including philosophy, religion, criticism, and general literature.

The gift will necessitate a complete reorganization of the Wagner Library, and funds are now being sought for this work.

CONGREGATIONS

Gardena, Calif. The first quarter of 1940 has shown encouraging advances over the same period for 1939 at St. John's, the Rev. G. Herbert Hillerman pastor. An increase of 40 per cent in average attendance and of 25 per cent in benevolence is reported. This congregation always pays its apportionment in full or in excess. A movement is on foot to proceed with the refinishing of the church. Attendance at the services during Easter season exceeded all past records.

Huntington Park, Calif. St. Luke's Church, H. J. Weaver, D.D., pastor, on Easter turned large numbers away for lack of room in the auditorium, and every Sunday sees the church filled to capacity. It is hoped that soon accommodations will be provided which will amply care for this growing congregation. Plans for the building have been drawn and are awaiting approval.



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Longview, Wash. Trinity Church, the Rev. E. A. Vosseler pastor, is too small to accommodate the Sunday school, and regular services fill nave and balcony. It is the outstanding church of the city and has two efficient choirs and an energetic corps of lay workers. The lay president of the congregation is president of the synodical Brotherhood.

Portland, Ore. Redeemer Mission, the Rev. A. W. Nelson pastor, boasts of an excellent choir under the direction of a former student of Dr. A. Melius Christianson. The enthusiastic congregation, under the consecrated leadership of the pastor, worships in a newly redecorated church and is having the largest audiences in its history.

San Diego, Calif. The branch mission of the First Church, of which the Rev. D. L. Dyreson is pastor, has been meeting in a lodge, but has outgrown the accommodations and is demanding new quarters. The pastor preaches for this group at 9.30 A. M. and returns to the First Church for the regular morning service at eleven o'clock. Mr. Jacob Sichler, a faithful member of this congregation and a liberal friend of the mission work of the U. L. C. A., was recently called to his heavenly reward.

Trappe, Pa. The annual services in the Old Church, Trappe, Pa., will be held Sunday, June 30. The Service at 10.15 A. M. will begin with the processional from the main church preceded by acolytes bearing the old Bible and communion vessels. The pastor, W. O. Fegely, D.D., will preach the sermon.

A second service will be held at 2.30 P. M. The same order will be observed with the use of the Vesper Service. John C. Fisher, D.D., of Nativity Church, Philadelphia, Pa., member of the Executive Board and director of the Philadelphia Theological Seminary, will be the guest preacher.

W. O. FEGELY.

SYNODS

The Evangelical Lutheran Synod of Canada will hold its seventy-eighth annual convention beginning June 11 at 7.30 P. M., in Zion Church, Stratford, Ontario, the Rev. H. F. Gruhn pastor. Opening service, the Confessional Service followed by the Holy Communion.

C. H. Little, Sec.

The twelfth annual convention of the Florida Synod will be held in the First United Lutheran Church, West Palm Beach, June 17-19, and will open with the Communion Monday at 8.00 P. M. The synodical sermon will be preached by President Paul G. McCullough.

The twelfth annual convention of the synodical Women's Missionary Society, and the thirteenth annual convention of the synodical Luther League will be held at the same time and place as that of synod.

William Ernest Fox, Sec.

The one hundred thirty-sixth annual convention of the United Evangelical Lutheran Synod of North Carolina will be held in St. Andrew's Church, Hickory, N. C., the Rev. John D. Mauney pastor, May 29-31.

The convention will open with the sermon by J. L. Morgan, D.D., president, Wednesday at 10.00 A. M., followed by the administration of the Lord's Supper.

F. L. Conrad, Sec.

NATIONAL LUTHERAN INNER MISSION CONFERENCE

The nineteenth annual convention of the National Lutheran Inner Mission Conference will be held at Pittsburgh, Pa., June 3 to 5. Headquarters will be established at the William Penn Hotel. Many phases and problems of Christian social work will be studied and

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discussed. Three training courses will also be conducted: "The Church in the Family Welfare Field," "The Lutheran Church and the Community," and "Problems of Administration in Church Organizations."

Representatives of all Lutheran groups will participate in this conference.

LUTHER LEAGUE CONVENTION

The forty-seventh annual Luther League Convention of New York State will be held at Poughkeepsie, N. Y., May 24-26, at the First German Lutheran Church and St. John's English Lutheran Church.

The convention will open with registration and reception on Friday, followed by devotional and business meetings, with election of officers Saturday. The Fellowship Dinner will be held Saturday evening at the Nelson House. The Intermediate Convention will be held at the same time.

The closing session will be held Sunday afternoon, with Installation of Officers and Holy Communion.

Dorothy L. Traupel.

OBITUARY

Mrs. Rhea Siebert

wife of the late Paul R. Siebert, D.D., was born January 8, 1888, in Springfield, Ohio, the daughter of Edward and Ida Morrison. She met her late husband while he was attending Wittenberg College. They were married at her home after his graduation from the Chicago Theological Seminary in 1910.

She was an able helpmeet to him in his respective parishes: Ashville, Roseville, and Zanesville, Ohio, and, finally, the Church of the Reformation, Milwaukee, Wis. In August 1938 her beloved husband was called to his reward. April 30, 1940, following a brief illness, Mrs. Siebert was called to join her husband in the heavenly home. The funeral service was held in the Church of the Reformation, Milwaukee, Wis., May 3, her husband's successor, Charles Alton Piel, D.D., conducting the service. She leaves her children, Paul, Elizabeth, Vaughn, Albert and Dorothy, and four grandchildren.

C. A. Piel.

RESOLUTIONS

M. H. Stine, D.D.

Whereas Almighty God, in His infinite wisdom, has called unto Himself our former pastor, the Rev. M. H. Stine, D.D.,

Whereas in his death this congregation has lost one of its sources of inspiration; and the church at large a capable counselor, therefore be it resolved,

That we, the council of Holy Trinity Evangelical Lutheran Church, express for the congregation our feeling of deep loss; and that we signify publicly our appreciation for the years of faithful service rendered this congregation.

That we extend to those who mourn his passing our sincerest sympathy in this their grievous loss.

That a copy of these resolutions be included in the minutes of the church council; that a copy be sent to the bereaved family; and, that a copy be sent to THE LUTHERAN for publication.

THE CHURCH COUNCIL,

HOLY TRINITY EVANGELICAL LUTHERAN CHURCH,

WILMINGTON, DELAWARE

Thomas A. Wilson, Sec.

William H. Wagner

Whereas, on March 2, 1940, Almighty God, in His Infinite Wisdom, called unto Himself the soul of Mr. William H. Wagner, our beloved brother and faithful co-worker in the Kingdom.

Whereas, Mr. William H. Wagner was a charter member of Redeemer Lutheran Church of Harrisburg, Pa., founded in 1904, and whereas, during the thirty-six years since its founding, he has served faithfully on the church council in various capacities, as president of that body, and chairman of the Board of Trustees.

Whereas, during all these years of faithful and loyal service to his church, even to the

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Miss Emma Johnson	India
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Rev. Howard Kunkle	British Guiana
Mrs. Howard Kunkle	British Guiana
Rev. Patrick Magalee	British Guiana
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time of his death, he has been an example of Christian stability and loyalty.

Be it hereby resolved, that we record our pleasure in having known him, and express our grateful appreciation for the privilege of working with him, and thank our Father, Almighty God, with profound gratitude for the long life and distinguished service which he has rendered the Lutheran Church of the Redeemer.

Be it further resolved, that we extend to the family of the departed brother, our sincerest sympathy, assuring them of our earnest prayer for the comforting grace of the Holy Spirit.

That these resolutions be made a part of the minutes of our church council, that a copy be sent to the family of our departed member, and that a copy be sent to THE LUTHERAN for publication.

THE CHURCH COUNCIL

Alton M. Motter, Pastor,

F. E. Stouffer, Lay President,

W. H. Chrismeyer,

Special Committee on Resolution.

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